

UT OMNES

UNUM SINT

UNA LAMP

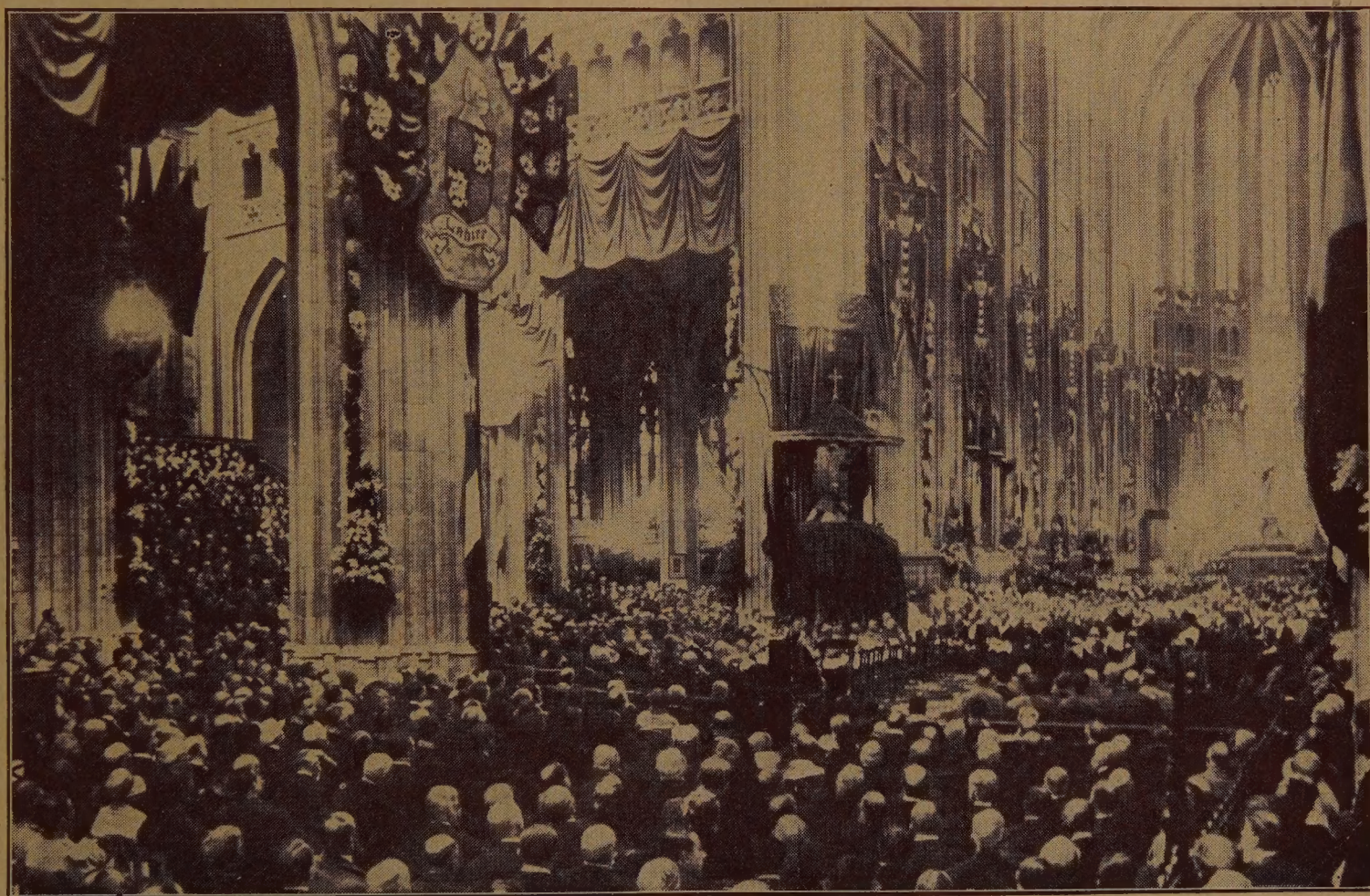
A CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS

Vol. XXVII.

PEEKSKILL, N. Y. AND GARRISON, N. Y.

No. 8

AUGUST, 1929



Mass in Cathedral of Orleans, which Joan of Arc Delivered From its Captors Five Hundred Years Ago

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The Lamp

A CATHOLIC MONTHLY

Published by the Society of the Atonement, Third Order Regular of Saint Francis, in the Interests of Church Unity and Missions

EVERY SUBSCRIBER IS ASKED TO READ VERY CAREFULLY WHAT FOLLOWS FOR FUTURE GUIDANCE

The Subscription Price of THE LAMP is one dollar per annum or twenty-five dollars for Life. Single copies, ten cents. Subscribers who do not receive the magazine regularly should at once inform us.

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HOW TO REMEMBER GRAYMOOR IN YOUR WILL

All who wish to bequeath anything to the *Union-That-Nothing-Be-Lost* should use the following legal form:

I give, devise and bequeath to the *Union-That-Nothing-Be-Lost, Inc.*, Graymoor Garrison, N. Y., the sum of \$..... If the testator wishes the legacy to be applied to some particular object, as for example, the Rock-of-Peter Foundation, Home-Missions, Foreign Missions, THE LAMP, THE ANTIDOTE, St. Anthony's Industrial Farm, it should be left to the *Union-That-Nothing-Be-Lost*, in trust, and the will or testament should be worded as follows: "I give, devise and bequeath to the *Union-That-Nothing-Be-Lost, Inc.*, Graymoor, Garrison, N. Y., the sum of \$..... the same to be applied to the Rock-of-Peter Foundation (or whatever the special object may be).

Any sum of money bequeathed to the Friars of the Atonement, or the Sisters of the Atonement should be willed as follows:

I give, devise and bequeath to the Friars (or Sisters) of the Atonement (3rd Order Regular of St. Francis) Inc., Graymoor, Garrison, N. Y., the sum of \$.....

WILL YOU HELP?

It is proposed to erect on the Mount of the Atonement a Glorious Pilgrim Church in Honor of St. Anthony and to bear His Name. It is to be a National Shrine commemorating the Seven Hundredth Anniversary of his death which occurred on June 13, 1231. Every one contributing One Dollar or more is enrolled in St. Anthony's Chapter of the *Union-That-Nothing-Be-Lost*, sharing thereby in the Masses, Indulgences and Wonderful Privileges of Graymoor's Great Missionary Society. You love and invoke St. Anthony, the Wonder-Worker, do you not? Then by all means help build a National Shrine in his honor on the Mount of the Atonement.

Send your offering *without delay* for the purpose to the Atonement Friars, Graymoor, Garrison (P. O.), New York.

Who Will Establish a Burse for the Education of a Priest at Graymoor in Perpetuity?—Five Thousand Dollars the Sum Required—It can be paid by degrees, or by the Outright Purchase of a Rock-of-Peter Annuity Bond (5% to 7½%).

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THE



LAMP

A CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS

For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the JUST ONE comes forth as Brightness, and her SAVIOUR be lighted as a Lamp.—Isaias, lxii, II.

Vol. XXVII.

PEEKSKILL, N. Y. AND GRAYMOOR, GARRISON, N. Y., AUGUST 15, 1929

No. 8

Graymoor Re-Visited

BY PEREGRINUS

Still as silent as the desert of Sahara, and as verdant as the forests of Lebanon, the Graymoor Friary, near Garrison, N. Y., is a place of pilgrimage to which hundreds of devout Catholics and admirers of the Order of St. Francis aspire at this season of the year.

My last trip to its alluring hills was three years ago when that Prince of the Church, the Papal Legate to the Eucharistic Congress, the late Cardinal Bonzano, stood on what he said, was "not only a beautiful, but a holy place," and laid the corner-stone of the "Little Flower Memorial," now a refreshingly-cool cloister (arched of local gray granite), a long line of class rooms (spacious and airy), and a large and handsome chapel to the memory of the tender-hearted nun of the Carmel of Lisieux.

Herein this chapel there foregather each Sunday morning the weary Christophers, devotees of the Saint of Poverty, Francis of Assisi; guests of Graymoor who lodge in "The Lamp" Building and an increasing number of Catholic families, residents in the vicinity, as well as from time to time many friends who, taking in dusty and scorching New York as a vacation

center, automobile to Graymoor as a happy and holy alternative.

OBJECT OF MY VISIT

My first visit to Graymoor had as its object spiritual consolation. I was helplessly confused over many things. Today I seek physical recuperation combined with the spiritual benefit, to be derived from the early Masses and the invigorating expositions of truth from the ministry of the Reverend Father Paul. Early ascents to the hills, a day spent on Indian Lake, (but three miles from Graymoor), wanderings among leafy nooks and valleys that may be counted by the hundred, provide me with the atmospheric elixir essential to new nerve. In my lodgement are others, from the hives of busy life in big cities; a globe-trotter from Chili to Zanzibar, a bright youth stricken with partial paralysis,

a retired member of the Standard Oil Company, a gentle, splendid type of a Southern Irishman and a loyal Catholic (who introduced me to one of the finest commentaries on the Gospel I have read), and many others whose object in coming to Graymoor seems to be twofold. That object seems to unite the uplift of the soul—the restoration of lost spiritual tissue and that moral courage



St. Paul's Friary Before Enlargement

so vital to the realization of the promises of our Lord—with the need of a healthy recreation among the oaks and elms and pines of the three hundred acres that comprise the territorial range of mountain and vale at Graymoor, and I must not forget to throw in the ozone of the Hudson, beautifully gliding, as it looks at times, between the hills that point to the greater giants of the Catskill range on its west bank and the Adirondacks to the north.

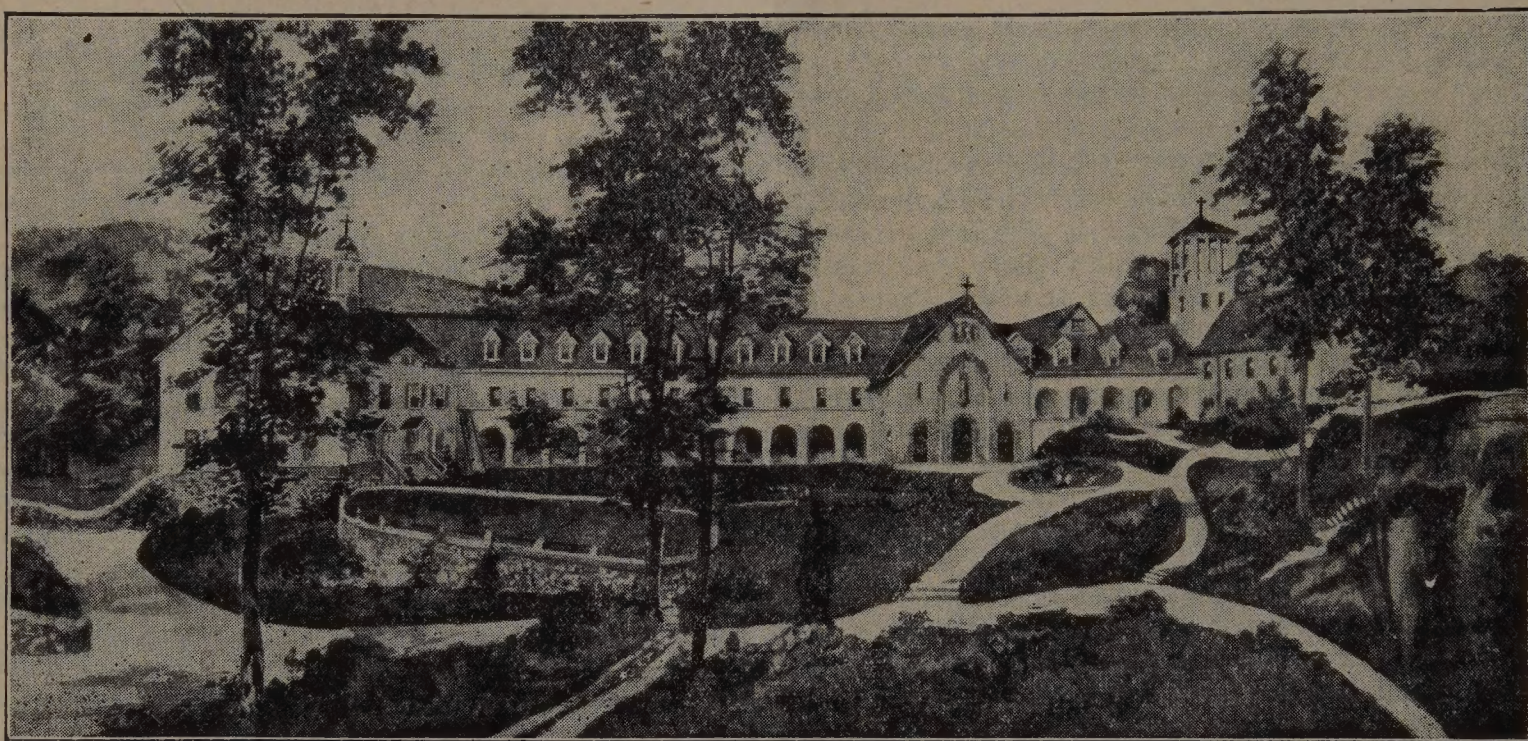
After eight days sojourn, I am able to climb the hills with freedom and without the aid of a stick. Nature is a sweet restorer by day as well as in the slumbers of the night, especially at these serene heights.

A VISION REALIZED

Here at Graymoor I see the fulfilment of a quarter of a century of dreams, once viewed as the unattainable ideals of two "visionaries," the joint Founders of the Society of the Atonement.

his son attends to the mechanical side of things. Among the guests of St. Christopher's Inn I met two old gentlemen, who have tramped the boundary lines of Uncle Sam's domain and are prepared to prove that the present regime of government needs brains more than money, but modestly refrained from saying just where the brains were to come from.

At an early morning Mass on Sunday I counted at least 20 of these social derelicts reverently following every feature of the Mass and fully two-thirds of them with rosaries in their hands, afterwards walked up the aisle to the steps of the altar to receive the Body of our Compassionate and Merciful Lord. So here the combination of spiritual convalescing and physical redemption remain the characteristics of the gospel of the Founder of the Order, St. Francis of Assisi. One morning I sat by the roadside at the foot of the Atonement Mountain when a Brother Christopher passed by. He



A Pencil Sketch of the Friary Quadrangle on the Summit of the Atonement Mountain

A monastery filled with brow-robed and sandaled Franciscan Friars on the mountain top and a large community of Sisters in the valley below are no longer dreams merely but actual facts. St. John's Preparatory College years ago passed from vision into visibility. The Little Flower Memorial is a reality. St. Joseph's Novitiate large, substantial, surrounded by a veritable garden of Paradise, delights the eye of every beholder. Shrines to the honor of Saints are seen at many vantage points. The Brothers Christopher are no longer confined to log cabins and shacks. The new St. Christopher's Inn is up-to-date in its equipment. The two-deck cots are of the type approved by hygienic experts, sanitary, clean and comfortable. There is a reading room with radio installed; a chapel where Mass is said in the morning and Rosary recited every night. I found the caretaker embellishing the grounds with roots of flowers and bulbs kind friends had sent him. I met a father and son among the wearies, the father engaged in painting a picture of the Novitiate Building, while

carried a big valise, a fishing rod, sundry small parcels, and was dressed like a healthy mechanic off on vacation. I hailed him, jocularly suggesting that he was on the first lap of a holiday. "Yes, old man, you have caught it this time. I am going home, never, I hope, to return, unless it is to bring some of my friends up to see the Reverend Father and the spot where I renewed my vows to God and Our Holy Mother. Thank God for Graymoor, sir." I doffed my straw to him and offered a prayer for his safe journey to happy faces. There is no need to moralize upon such an incident by the wayside.

MATERIAL DEVELOPMENTS

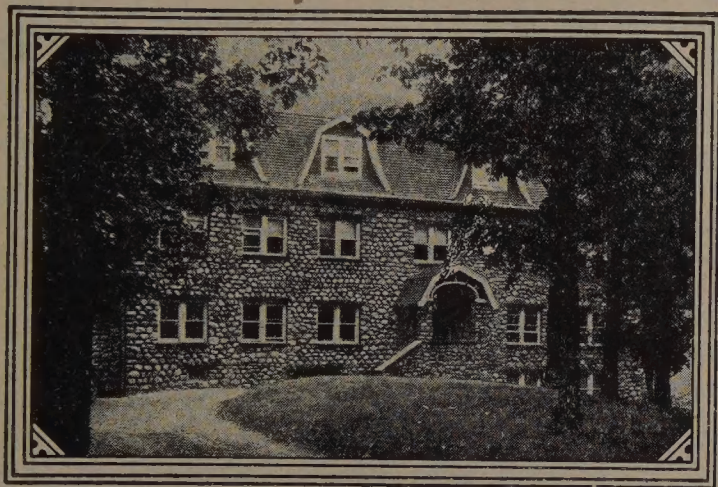
There were things material in which I was specially interested, such as the building of dykes, grading terraces, on the mountain slopes, cement and stone walls as guards to the steep bends in the roads that lead from the valley below to the mountain top, the erection of tennis and other recreation grounds, and, most encouraging and entertaining of all, the beautification

of side alleys and by-paths. In innumerable ways Graymoor has been transformed in the past few years. The Lamp building was in course of enlargement when I first made the acquaintance of Graymoor; it is now the home of the clerical staff, cashier and accountant's offices, and the distributing center for the enormous outgoing and incoming mails. On the second and third floors are the living quarters of the clerical employees, with a half-dozen rooms reserved for paying guests.

St. Paul's Friary which immediately joins the Monastery Church of St. Francis is cloistered to protect the Friars from the intrusion of the outside world into their private community life.



A Group of Pilgrims at Graymoor



The Lamp Building

THE LITTLE FLOWER BUILDING

The space between the Friary and St. John's Preparatory College, where some fifty students for the Priesthood study Latin and the Humanities for four years before entering the Novitiate,—the intervening space, I say, is occupied by the Little Flower Memorial. The first floor is suggestive of a city office building.

First, the office nearest to the Friary is occupied by the Brother Secretary to the Father General. His training in the Diplomatic Service abroad of the United States Government peculiarly well equips him for his present position, the last position he held being that of Secretary to the United States Ambassador at Prague. He was also for some time an attache of the late Secretary Herrick in Paris and it was on the occasion of a visit to Lisieux that the little Therese took him captive for Graymoor. He has reorganized the Father General's office after the manner of a United States Ambassador as far as under-secretaries and clerks are concerned.

Adjoining the office of the Father General's Secretary are reception rooms where he or some of the Graymoor Fathers see the visitors who call on various errands.

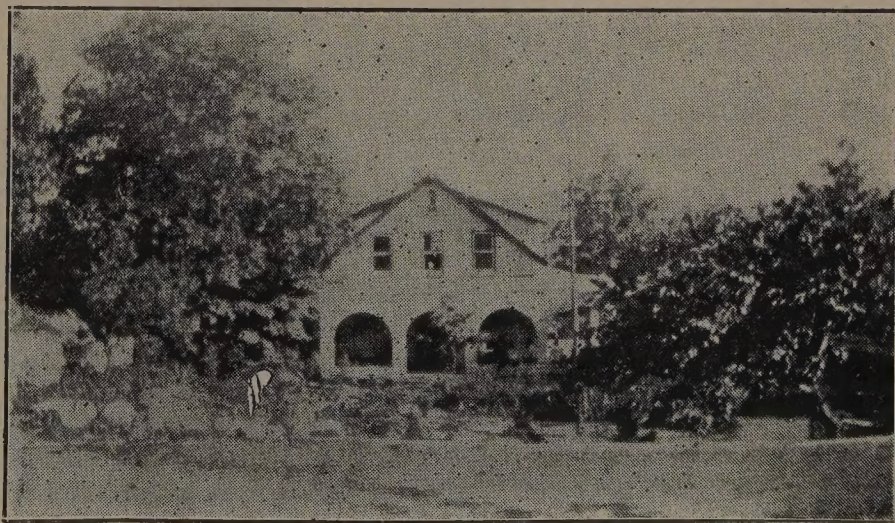
The next room to the west is filled with religious articles to supply the demands of pilgrims to the Mountain who wish to take away with them some souvenir memorial of their visit.

On the other side of the hall is the office of one of the Fathers who just now has in charge the Graymoor end of St. Anthony's Seal Campaign for raising funds for the erection of a National Shrine to St. Anthony on the Mountain-top in honor of the Seventh Centenary of the death of the Wonder-worker of Padua which occurs two years hence. Two large rooms are required for the Friars, Tertiary Brothers and Students engaged in carrying out the details of this Campaign.

Graymoor has its own architect and another large office room is occupied as his studio.

A third room is fitted up for the Students of the college who are taking lessons in architectural drawing, decoration of statues and painting.

I paid a flying visit to St. Anthony's Farm, Graymoor Village and the Graymoor Press in Peekskill but already I have taxed the pages of The Lamp too far and must reserve the three last named ramifications of Graymoor Development to some future issue of The Lamp, provided the Editor permits me to appear again in print.



"The Bungalow"

MULTUM IN PARVO

Catholic students who refused to attend the reading of a Protestant version of the Bible in the public schools of Meade County, South Dakota, and on that account were expelled, by a decision of the State Supreme Court were ordered to be readmitted to their classrooms. This decision reversed a ruling of the Meade County Court. Court action was brought against the school board by the father of one of the Catholic students which numbered a dozen or more, in February, 1925. The Supreme Court decision of June 28th., in reversing this ruling, held that the school-board's action was in violation of the constitutional right of religious freedom, and it was ordered to readmit the students without apology.

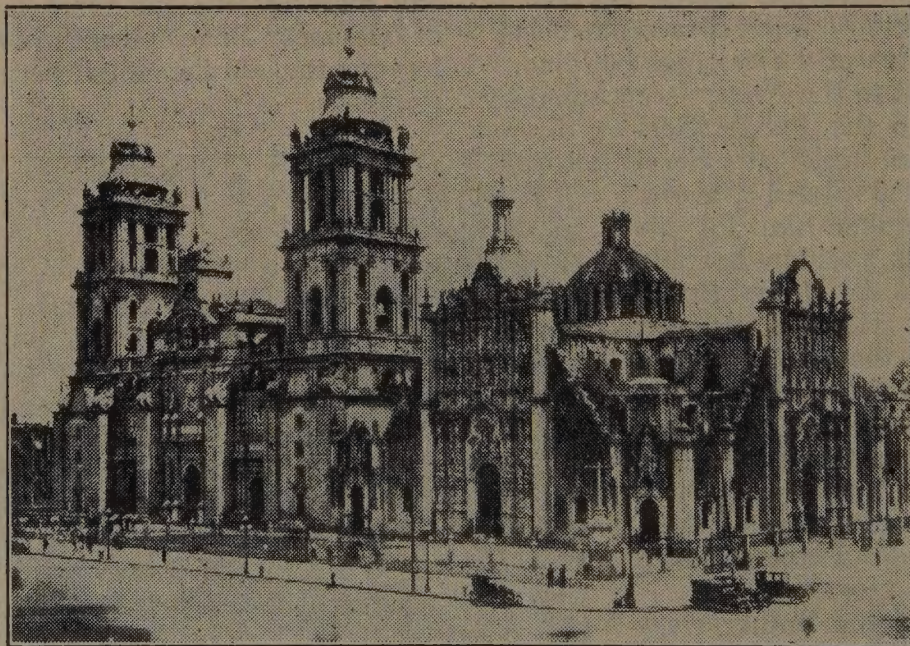
An epic scene in Maryland's history was reenacted at St. Mary's City, Md., on the last Sunday in June when both Catholic and Episcopal services were held simultaneously for the members of the Southern Maryland Society making their annual cruise of Maryland and Virginia waters. The services took place at the spot where the "Ark" and the "Dove" landed with settlers from England for the colony of Maryland. On either side of a monument in the Episcopal church-yard, both Catholic and Episcopal services were held, Father L. C. Vaeth celebrating Mass and Rev. Dr. S. T. Steele conducting the Anglican services. Fr. Vaeth drew attention to an inscription on the monument which read, "Here the persecuted and oppressed of every creed and clime might repose in peace and security, and enjoy the priceless blessing of civil and religious liberty."

Los Angeles, July 8.—Led by the Rt. Rev. Manuel Azpieta, Bishop of Tepic, 27 Mexican priests who have been in exile at Los Angeles just departed for their parishes in the dioceses of Tepic and Guadalajara. The priests were accompanied to the station by a large number of Mexicans from the foreign colony here. Many thronged about Bishop Azpieta, kissing his ring and receiving his blessing.

A program looking toward the spread of Catholic truths throughout the United States through the use of trained lay speakers, both men and women, was indorsed by the Catholic Daughters of America, at the final session of their thirteenth biennial international convention in Galveston, July 8th. The program was indorsed, following a recommendation by the Rt. Rev. W. J. Hafey, Bishop of Raleigh and National Chaplain of the organization, who, in making the suggestion, said he was mindful of the millions in America who are woefully uninformed or misinformed, as to the doctrines, code of morals and practices of the Catholic Faith. Yet, he said, he realized the fairness of the American

citizen, and his present eagerness to know the Catholic Church as it is in truth and not in caricature. The plan suggested by Bishop Hafey and indorsed by the convention is to have Miss Mary C. Duffy, Supreme Regent of the C. D. A., appoint a committee of three to confer with the National Chaplain and other members of the clergy and laity to determine whether the time is ripe for such a project; to discover the attitude of the members of the Hierarchy on a work resembling the Catholic Evidence Guild of London, an organization of the laity whose members give frequent public talks on the Catholic faith, and to consider the availability of the Catholic Daughters of America for the training of such speakers. The findings of this committee will be reported on at the next convention in 1931.

Santa Clara, Cal., July 8.—The Rev. Aloysius V. Raggio, S.J., celebrated the golden jubilee of his ordination with a solemn High Mass of Thanksgiving. The Rev. R. A. Gleason, S.J., former president of Santa Clara University was Deacon and the Rev. Dominic Giacobbi, S.J., was sub-deacon. The Rev. Dennis J. Kavanaugh, S.J., of St. Ignatius' College, San Francisco, preached the sermon. Father Raggio was ordained in 1879, and is one of the few surviving priests raised to the priesthood in San Francisco by the late Archbishop Joseph Sadoc Alemany, O.P., first Archbishop of San Francisco. Father Raggio was born in Bonifacio, Corsica, April 5th, 1844, and entered the Society of Jesus in Monaco, Sept. 1, 1862. He came to California in 1870 and joined the faculty of Santa Clara in 1872. The venerable Jesuit has spent nearly 50 years in the Santa Clara valley. For forty consecutive years he cared for the afflicted at the State hospital at Agnew. His first Mass was celebrated in the old Mission Santa Clara and the Jubilee Mass was celebrated in the restored mission on the same site.



Cathedral in City of Mexico—Center of Rejoicing over Restoration of Religious Liberty

The Supreme Board

of Directors of the Knights of Columbus, in session in Washington, D. C., on July 1st sent the following cable

Vatican to the Most Rev. Borgongini Duca, first Vatican
Envoy to envoy to Italy, on his consecration as Archbishop of
Italy Heraclea.: "The Supreme

officers and directors of the Knights of Columbus in session at Washington offer congratulations on your consecration as Archbishop. We note with joy that the great event takes place on St. Peter's day and we humbly pray Almighty God to bestow abundant favors upon you and especially bless all your endeavors in the diplomatic responsibilities you are undertaking for the Holy See."

The Catholic Central Society of America and the National Catholic Women's Union carried out an interesting program in

Central Society connection with
and Women's their coincident conventions held at
Union Meet Salem, Oregon, July

13 to 18. A Field Mass at the State Fair grounds marked the opening of the Central Verein Convention, the hymns in addition to the Mass music being "America" and "Holy God." Other meetings were held in Saint Joseph's auditorium. At the same time the Catholic Women's Union was holding its meetings at Sacred Heart Academy in the same city. The Field Mass mentioned was a joint mass-meeting of the two organizations.

Milan, Italy, July 2.—Prince Ignatius Paterno Castello was ordained to the Catholic Priesthood yesterday, becoming Father Ignatius

Prince Becomes of the Order of the
Priest—His Wife Barnabites. To-day,
A Carmelite he bestowed the veil on Donna Angelina

Auteri, his wife, who became Sister Maria of Jesus, a Carmelite nun. A little over four years ago, the Prince and his wife presented themselves at the College of St. Barnabas, annexed to the Church of SS. Paul and Barnabas in Via della Commenda, of this city, asking for an audience with the Rev. Giovanni Matterelli, the Father Provincial. The Prince and his wife were 45 years of age. They had no children and both were quite wealthy. He sought admission to the Order of the Barnabites, and she declared her intention of becoming a Carmelite nun.

Los Angeles, July 5—A vigorous protest made to the District Attorney here by the Rt. Rev. John J. Cantwell,

Extraordinary Bishop of Los
Invasion of Angeles and San
Convent Diego, has brought to light a ruthless and unwarranted

raid made by county prohibition officers on a convent in this city occupied by Mexican nuns whose Mother Superior is an American citizen. The convent raided by the officers stands at the side of the Church of Our Lady of Guadalupe, in Fisher street here, of which the Rt. Rev. Msgr. Jose Gutierrez is pastor. Monsignor Gutierrez gives the details of the astonishing incident as follows: "On Thursday the 13th of June, at 3 o'clock in the morning, five police officers came to the house of the Sisters in the convent of this church. They entered the courtyard at the side of the house and, without calling at the door, they broke down the portal, smashing it into pieces, and entered the house, turning everything upside down. It was said they were in search of wine. They even entered the rooms where the Sisters were sleeping. Having found nothing, they went away refusing to give their names or to show any papers which would authorize them to commit the assault of which they had been guilty. In the afternoon, they returned and found a carpenter setting up a new door in place of the one they had broken down. They told the carpenter that they were going to pay; that whatever the amount might be they would pay the price put upon it. They said to the Sisters: 'Excuse us for all that happened last night.' Then they went away." Father Gutierrez also said that he had brought the matter to the attention of court officials, but that it appeared to him that no importance was given the incident because it concerned Mexicans. He pointed out, however, that the Mother Superior has her papers as an American citizen. Bishop Cantwell lodged his strong protest with the District Attorney as soon as the incident came to his attention.

Venice, Ill.—In addition to his duties as assistant pastor of St. Mark's Church, the Rev. John S. Brockmeier is publisher, editor and printer of "The Venice Herald," the only newspaper published in this city, a teacher in the parish school,

secretary of the Chamber of Commerce, which he founded, and at the age of 34 years is studying law. The young priest has realized a dual ambition of boyhood, for, at the age of 13 in Covington, Ky., he developed a desire to become a newspaperman and at the same time the conviction to enter the priesthood. Unwilling to abandon either calling, he followed both. At St. Xavier College in Cincinnati, he studied for the priesthood. Previously he had worked part time on the Quincy, Ill., "Herald-Whig," while he completed a college course in three years. On being ordained he was assigned to Venice. There was no newspaper, so he established one—a church bulletin called the "Herald." The paper prospered and its quarters were removed from the basement of the rectory to a modest establishment nearby. It became more than a parish journal and is now patronized by the entire city, Catholic and non-Catholic alike. From its inception, Father Brockmeier acted as reporter, compositor, pressman and feeder, in addition to his more exalted titles with the paper.

When E. Lester Muller, business manager of the "Baltimore Catholic Review," retired from the presidency of the Advertising Club
"Ad" Club's of Baltimore, after
Manager three terms, he was presented with a chest of
Honored silver by the members of the club. The presentation speech was made by Gov. Albert C. Ritchie, who praised Mr. Muller's work in behalf of the Advertising Club of Baltimore, the City and the State of Maryland. As a special honor the club created for Mr. Muller the office of Honorary President. He will also serve on the Board of Governors. Mr. Muller is the only man in the history of the club who has served three terms as president.

More than 700 nurses, representing the United States, Canada and many other countries, attended the convention of the International Catholic Guild of Nurses, which opened at the Mount Royal Hotel, Montreal, July 5th. Addresses were made by Rev. Edward F. Garesche, S.J., founder and director; Rev. Alphonse Schwitalla and Rev. Walter G. Summers.

International
Convention
of Nurses

Graymoor Annals.

ATONEMENT WEEK was celebrated with much fervor at Graymoor. It commenced on Sunday, July 7th. Immediately after the Solemn High Mass in St. John's Church the Blessed Sacrament was exposed upon the altar and the Forty Hours Devotion began, ending with another Solemn High Mass on Tuesday morning at nine o'clock.

For the first time the Feast of Our Lady of the Atonement was celebrated on July 9th, *a fixed date*, instead of as heretofore on the Saturday in Atonement Week. The reason July 9th, has been chosen is because it was on July 9th, that the Father Founder received the Name of the Institute.

We feel confident that the Feast will be more generally observed by the Children of Our Atonement Mother as occurring every year on a fixed date, than as a moveable festival. The Seventh Sunday after Pentecost, however, will continue to be Atonement Sunday, so that sometimes the Feast of Our Lady will fall in Atonement Week, but most of the time it will occur outside of that week.

On the afternoon of Our Lady's Feast Day the Professed Sisters visited their cottage at the north end of Indian Lake. The Friars took Thursday as their day at the Lake together with the Tertiary Brothers, the Lamp workers and guests on the mountain. We give a picture of the Friars' Cottage, which stands on the east shore of the lake, midway between the north and south end. When the philosophers and theologians from the Catholic University return to Graymoor for their summer holidays they spend most of their time at this cottage.

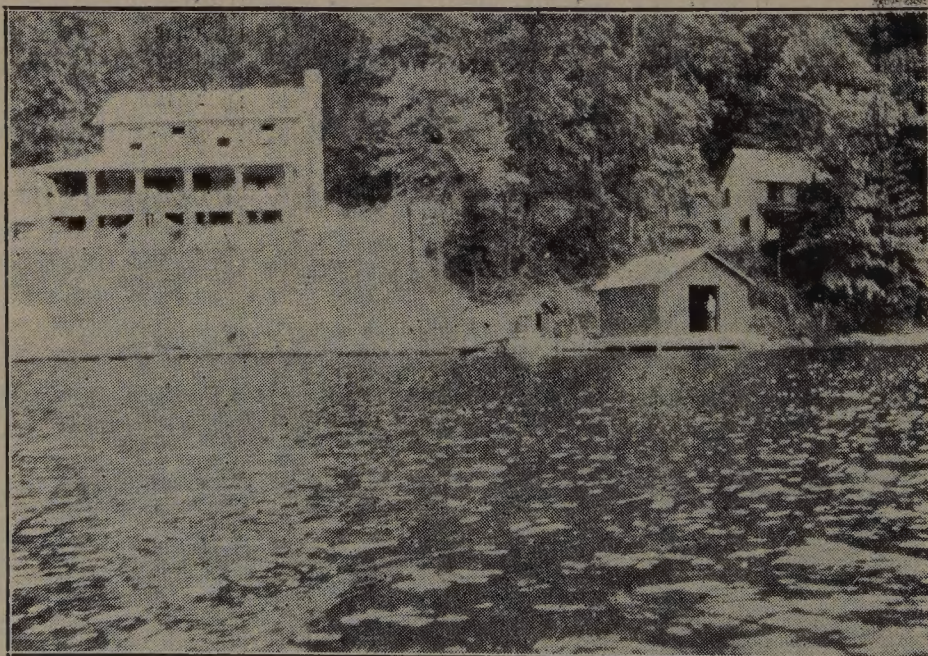
On Friday morning at nine o'clock was celebrated a Solemn High Mass in the open air on the summit of the Atonement mountain, where a Shrine of the Blessed Virgin marks the spot where the Father Founder made his profession on Friday in Atonement Week twenty-nine years

ago. During his sermon he called the attention of those present to the fact that next year will be the Thirtieth Anniversary not only of his own profession but also of Mother Lurana Mary Francis.

On Saturday morning, July 20th, ten Sisters of the Atonement made their Final Profession in the Convent Chapel of Our Lady of the Angels at Graymoor, the Minister General of the Society officiating.

The following are the names in Religion of the Sisters who took their Final Vows, their names in the world and their homes prior to entering the Convent: Sister Mary Francis (Florence Locke) Brooklyn, N. Y.; Sr. Clementina (Maria Gauveia) Tunchal, Azores Islands; Sr. Anna Marie (Gertrude Agnes Dougherty) New York City; Sr. Mary Joseph (Mariana Mendonca) St. Miguel, Azores Islands; Sr. Consolata (Alice Doirant) Woonsocket, R. I.; Sr. Marie Jean (Marion Nugent) Brooklyn, N. Y.; Sr. Felicita (Gertrude Jesko) Friona, Texas; Sr. Innocentia (Mary O'Prey) Akron, Ohio.; Sr. Agatha (Elizabeth Ryan) Chicago, Ill.; Sr. Gertrude (Britta McCourt) Montreal, Canada. The Profession took place immediately at the conclusion of the Annual Retreat of the Sisters which was conducted by Rev. Father Stanislaus McGee O.F.M.

The Sisters of the Atonement are erecting on the summit of Mount St. Clare, a little mountain directly east from the Mother-House, St. Clare's Hermitage where Sisters who wish to retire from their active life and to be cloistered awhile can abide for a period of greater or less extent at the will of the Mother General. The first story of the house is stone. The second will be of stucco. A view from the Hermitage of the valley below and the Hudson River is very beautiful and quite similar to that on the summit of the Mount of the Atonement.



The Cottage of the Friars at Indian Lake

GRAYMOOR BURSES

The outstanding feature of our Burse Report this month is a contribution of one thousand, one hundred and twenty-five dollars (\$1,125.00) from the Estate of Anna Savier to St. Paul's Burse, advancing it from No. 6 on the list to No. 4, thus placing it near the top of the ladder. We are particularly pleased at this advancement and we hope it will not be long before St. Paul's is numbered among the Completed Burses.

We have seven Holy Patrons of our Institute, viz: Our Lady of the Atonement, St. Joseph, St. John the Baptist, St. Peter, St. Paul, St. Francis and St. Anthony. Of these St. Peter, St. Francis and St. Anthony are already numbered among the Completed Burses. Our Lady of the Atonement, St. Joseph, St. John the Baptist and St. Paul should also be in the same position and we ask our Benefactors to concentrate their offerings on these four until they are all in the Completed List. Our Readers will also take note that Holy Spirit Burse has been dethroned from the top rung of the ladder and the Burse of St. George has taken its place. The special Promoter of this Burse is Father Anthony Rauch, S.J. of the German College in Rome. The collections listed below were made by him and recently reported to us. Three hundred and fifty-two dollars (\$352.00) still remain to complete this burse and we do not doubt Father Rauch will soon raise that sum. The Burses of St. Anthony and Brother Philip have been pushed down one rung of the ladder owing to the advance of St. Paul's Burse and we also note that the Patrons of Brother Philip's Self-Denial have cut down St. Anthony's lead just a trifle this month. Father Drumgoole, Sacred Heart and Cardinal Bonzano Burses have each advanced one rung on the way up the ladder.

COMPLETED BURSES

SACRED HEART, No. 1; SACRED HEART, No. 2; ST. PETER, ST. FRANCIS, ST. ANTHONY, ST. AGNES, OUR LADY OF LA SALETTE, POOR SOULS, No. 1; POOR SOULS, No. 2; and JOHN REID.

UNCOMPLETED BURSES

(1) **St. George:** Msgr. C. S., \$50; Mrs. B. R., \$3; Rev. E. L., \$6; Blind Girl, \$4; Mrs. A. H., \$2; Miss S. D., \$2; Mrs. C. O., \$2; Rev. Sr. M. J., \$2; Rev. J. K., \$20; Mrs. K. D., \$12; Miss T. R., \$30; Miss J. G. E., \$27; Rev. P. K., \$2; Miss M. F., \$2; Miss M. V. K., \$110; Mrs. A. M. K., \$10; Mrs. M. P., \$1; Mrs. K. J. G., \$12; Miss T. R., \$15; Rev. E. B., \$5; Rev. J. K., \$30; Mrs. K. E., \$5; Miss J. G. E., \$8; H. M., \$100; Mrs. M. G., \$2; Miss A. McG., \$2; Miss M. A., \$2; J. S., \$1; Mrs. W., \$2; Mrs. A. H., \$5; L. W. M., \$50. Total, \$4,648.

(2) **Holy Spirit:** A. J. Buckley, N. Y. City, \$5; M. Mandir, Stamford, Conn., \$1. Total, \$4,147.83.

(3) **Little Flower:** A. W. K., \$1; Mrs. M. F., \$1; H. F. A., \$3; C. P. H., \$5; M. M., \$1. Total, \$3,963.89.

(4) **St. Paul:** Estate of Anna M. Sevier, \$1,125.02. Total, \$3,770.32.

(5) **St. Anthony:** Mrs. W. C. L., \$1. Total, \$3,466.99.

(6) **Brother Philip Self-Denial:** M. E. L., 50c; M. K. S., \$5; H. R. B., \$1; G. M., 50c; A. H., \$1; M. A. K., \$5; A. J., \$1. Total, \$3,373.86.

(7) **St. Francis Xavier:** Total, \$2,383.15.

(8) **Our Lady of the Atonement:** D. McC., \$6.25. Total, \$2,358.45.

(9) **St. Joseph:** D. McC., \$6.25; J. S. G., \$2; Mrs. A. C., \$1; J. H. W., \$2. Total, \$1,668.55.

(10) **Sts. Simon and Jude:** M. E. L., 50c; Anonymous, \$1; L. G., \$1; J. S. G., \$2; M. H., \$1; Mrs. J. G., \$1; Mrs. A. J. D., \$1; P. W., \$1; H. J. L., \$25; C. R. K., \$1; A. J., \$2. Total, \$1,596.21.

(11) **Our Lady of Lourdes:** Total, \$1,354.36.

(12) **Our Lady of Perpetual Help:** M. M., 50c; C. R. K., \$1; E. M. B., \$1. Total, \$995.80.

(13) **Hope:** Total, \$907.28.

(14) **St. John the Baptist:** Total, \$890.75.

(15) **Sacred Shoulder of Our Lord:** J. M. R., \$2. Total, \$875.00.

(16) **St. Rita:** Mrs. C. E. A. S., \$1. Total, \$825.47.

(17) **Pius X:** Total, \$793.25.

(18) **St. Christopher:** A. M., \$1. Total, \$735.69.

(19) **St. Vincent:** Total, \$671.00.

(20) **St. Patrick:** Total, \$660.50.

(21) **St. Anne:** T. B., 50c; Mrs. A. G., 50c. Total, \$641.08.

(22) **Father Drumgoole:** M. K., \$5. Total, \$605.50.

(23) **Sacred Heart No. 3:** Anonymous, \$1; Mrs. C. M., \$1; Mrs. R. B., \$2.50; Mrs. A. J. P., \$1; Mrs. M. S., \$2.50; D. McC., \$6.25; Mrs. W. A. S., \$4; A. M. R., \$2.50; Mrs. M. E. F., \$1; Mrs. J. B., \$2; Mrs. J. R., \$1; P. W., \$2; Mrs. J. A. Y., 50c; Mrs. D. S., \$1; H. F. A., \$2; C. R. K., \$2; M. I. D., 25c; Mrs. A. J. H., 50c; E. M. B., \$3. Total, \$596.70.

(24) **Immaculate Conception:** Total, \$596.00.

(25) **Holy Face:** Total, \$426.60.

(26) **Our Lady of Victory:** Total, \$389.35.

(27) **St. Francis of Assisi:** Mrs. T. J. F., \$1. Total, \$310.25.

(28) **Holy Souls:** Total, \$281.35.

(29) **Holy Child Jesus:** Total, \$264.18.

(30) **St. Margaret Mary:** Total, \$238.95.

(31) **St. William:** Total, \$216.00.

(32) **Precious Blood:** Total, \$195.60.

(33) **Five Wounds:** Total, \$188.97.

(34) **Blessed Sacrament:** Total, \$183.75.

(35) **St. Gerard Magella:** Total, \$162.00.

(36) **Holy Family:** Total, \$161.80.

(37) **St. Joan of Arc:** Total, \$130.90.

(38) **St. Nicholas:** Total, \$129.00.

(39) **Our Sorrowful Mother:** Total, \$127.50.

(40) **St. Michael:** C. H., \$3; E. M. B., \$1. Total, \$118.00.

(41) **Good Will:** Total, \$94.22.

(42) **Cardinal Bonzano:** A. J., \$2. Total, \$83.05.

(43) **Holy Magi:** Total, \$83.00.

(44) **Thy Kingdom Come:** Total, \$79.00.

(45) **Our Lady of Prompt Succor:** Total, \$69.10.

(46) **St. Blase:** K. D. C., \$1. Total, \$38.05.

(47) **St. Paul of the Cross:** Total, \$30.00.

(48) **Blessed Pere Eymard:** Total, \$30.00.

(49) **Our Lady of Mount Carmel:** Mrs. A. S., \$1. Total, \$27.00.

(50) **St. Maron:** Total, \$25.00.

(51) **Blessed Bernadette:** Total, \$17.00.

(52) **St. Andrew:** Total, \$15.00.

(53) **St. Philomena:** Total, \$11.00.

(54) **Most Holy Trinity:** Total, \$6.00.

(55) **St. Cecelia:** K. C., \$5. Total, \$5.00.

THE CANDLE is the Quarterly organ of our Sisters, 50c a year, or 3 years for \$1.00.

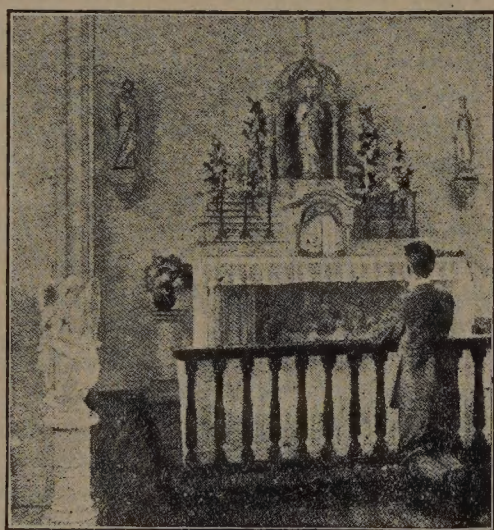
LEAN MONTH FOR STUDENTS BREAD

The Report published below for contributions for Students Bread, is one of the smallest monthly reports we have had for many moons. It stands in marked contrast with last month's report, which was FOUR TIMES AS BIG. The contrast, however, was mainly due to a single gift last month of \$750.00. Notwithstanding this disappointment we have not yet abandoned hope that a grand total of \$12,000, or forty scholarships, will be the record for 1929.

Those who are not able to contribute anything financially to that end, are asked to say one or more decades of the Rosary for this intention and so make this accomplishment all the more certain.

Contributions for Students Bread

Previously Reported: \$4,300.55. N. M., \$4; Mrs. H. D., \$3; Coll. L. F. H., \$2.70; Mrs. G. G., \$50; C. H., \$5; Mr. B., \$5; Anon., 50c; M. D., \$2; R. McN., \$5; K. H., \$1; A. V., \$1; R. MacK., \$10; W. H. N., \$10; G. B., \$10; Coll. L. F. H., \$3.66; V. O'D., \$100; A. E., \$2; J. A. E., \$2; M. F., \$1; Rev. J. J. H., \$1; Coll. L. F. H., \$4.03; Mrs. L. N., \$1; Vis., \$1.25; C. J. M., III., \$3; Mrs. E. McQ., \$1; M. O'C., \$1; M. F. M., \$1; Mrs. B. K., \$10; T. G., \$4; Coll. L. F. H., \$5.49; M. O'C., \$1; F. R. C., \$1.25. Total, \$4,553.43.



The Call of Christ

ARE YOU CALLED TO GRAYMOOR?

The young man in the above picture is conferring with our Lord in the Tabernacle as to His Vocation. Many a youth, or maiden, among the Readers of THE LAMP, might do well to follow his example. Has the question ever formed itself in your mind or heart:—Am I called to the Priesthood? Is God calling me to the Religious Life?

"He that hath ears to hear let him hear"—these words of the Divine Savior are echoed by the Holy Spirit in many chosen souls today.



A Student in St. John's Preparatory College,
Mount of the Atonement, Graymoor

Notice the picture above in this column. The presence of this fine young student at Graymoor is *his* answer to a call that came to him from the Eucharistic King. Is not the same Sacred Heart calling you to the same Atonement Mountain?

VACATION?

St. Anthony's Villa, Graymoor Village, Garrison, N. Y., offers comfortable accommodations amid restful surroundings at moderate rates. Week-ends or longer.

All modern conveniences.

Walking distance to Mount of the Atonement and Sisters' Convent.

Rates on application. Tel. Garrison 45-J.



The U. N. B. L. Aftermath or Second Harvest

It is an established custom of the *Union-That-Nothing-Be-Lost* to make its Second Gathering of Self-Denial Alms for the General Fund from U. N. B. L., Members at this season of the year. We call it the AFTERMATH, or the SECOND HARVEST—the FIRST HARVEST taking place during Self-Denial Week in the middle of Lent.

As announced in previous issues of the LAMP the First Harvest this year was a Poor One, falling several thousand dollars behind the Self Denial Week offerings of the previous year. THERE WAS HOWEVER A REASON FOR THIS. We mailed out the Appeal this year to our LAMP Subscribers and the Active Members of the *Union-That-Nothing-Be-Lost*, but not to about one hundred thousand people whose addresses are retained on the Retired List. Undoubtedly these one hundred thousand, had we appealed to them, would have contributed more than the amount of the shortage. Therefore, we now propose to ask them to contribute to the AFTERMATH, and we further propose to send a letter to all LAMP Subscribers who did not respond to the Self-Denial Week Appeal. It is our hope that in this way we shall more than make up the shortage of the First Harvest by an exceptionally good Second Harvest.

At the present time there is a DEFICIT in the treasury of the *Union-That-Be-Lost* of Four Thousand Dollars. We are counting on the Aftermath Collection not only to wipe out this Deficit, but to provide funds sufficient to meet the obligations of our budget for the balance of the year, and to end 1929 with at least a small Balance in the Treasury.

IT WILL, HOWEVER, ALL DEPEND UPON THE WAY IN WHICH OUR AFTERMATH LETTER IS RESPONDED TO.

It is the DOLLAR CONTRIBUTION which counts provided we can collect enough of them. A ONE DOLLAR DONATION FROM EVERY MEMBER OF THE *Union-That-Nothing-Be-Lost* AND FROM EVERY READER OF THE LAMP IS OUR AIM, and if we can only make this effective, 1929 will be the biggest Year in the History of the *Union-That-Nothing-Be-Lost*.

Last year our Grand Total, including gifts to the *Rock-of-Peter-Foundation*, and Annuity Bonds, was \$425,000. The Annuity Bonds this year are far ahead of the preceding year, and if we can make a good Second Harvest Collection on behalf of the General Fund, there is no doubt that the Grand Total of Contributions and Conditional Gifts to the *Union-That-Nothing-Be-Lost* for 1929 will go beyond a Half Million Dollars. LET THERE BE NO DELINQUENTS. A DOLLAR NOW IS NOT MUCH MORE THAN TWENTY-FIVE CENTS USED TO BE, AND IF EVERY READER OF THE LAMP, AND EVERY MEMBER, ACTIVE OR RETIRED, OF THE U. N. B. L., WHO RECEIVES A LETTER FROM THE PRESIDENT WITHIN THE NEXT THIRTY DAYS, CONTRIBUTES TO THE AFTERMATH COLLECTION, WE SHALL HAVE A HARVEST THAT WILL BREAK ALL RECORDS, WIPE OUT ALL DEFICITS, AND PUT THE UNION-THAT-NOTHING-BE-LOST IN THE FRONT RANK AMONG THE LEADING MISSIONARY ORGANIZATIONS OF THE CATHOLIC CHURCH IN AMERICA.

A NICE KIND OF SURPRISE

The Editor of THE LAMP recently received the following communication:

Dear Reverend Father:

I am interested in Rock-of-Peter Bonds. Although when our expenses are paid from month to month there is very little left as my husband's salary is not large but still as he trusts me with all his earnings I would like to surprise him if God spares me to old age, so he would have something left to fall back on if he is left alone. I would like to have the particulars Father how I shall pay the Bonds.

E. B. J.

When there is only a husband and wife and no children to be provided for the Rock-of-Peter Annuity Bond is an ideal investment. When both have passed over the Jordan of death they will find that the investment has gone before them as treasure laid up in that

Bank of Heaven where thieves do not break through nor steal and while they are alive they are accumulating in the ROCK-OF-PETER FOUNDATION an ever increasing number of Annuity Bonds that are yielding them an income which increases at the rate of one-half per cent every five years between the ages of 45 and 70. We say this is an ideal proposition not only for man and wife, but also for two sisters or two brothers or a brother and sister who in this way provide a larger income for their declining years and at the same time are contributing to the extension of the Kingdom of God. For further particulars about Rock-of-Peter Annuity Bonds and the interest they pay address

ROCK-OF-PETER FOUNDATION

Graymoor, Garrison, N. Y.

N. B.—Please state the day and the year of your birth as the rate of interest depends on your age.

IMPORTANT LETTER FROM BISHOP CASTANIER

All Readers of The Lamp specially requested to take note of this communication of the Bishop of Osaka, Japan:

Very Rev. Fr. Paul James Francis,
Superior General of the S.A.
Graymoor, Garrison, N. Y.

Very Reverend and Dear Father Superior,

I have much pleasure in sending you another piece of good news, over which Your Reverence will certainly be greatly rejoiced!

You remember that in December last, our Lady of the Atonement helping, and thanks also to your invaluable and timely support, we made a great forward-step, securing one half, a little over, of a ground, adjoining the premises of St. Agnes' Church, which in my letter of October 19th, I had described to you as an IDEAL SITE for our projected Hospital in Osaka. Ever since, I have been very anxious over the purchase of the 2nd half, the acquisition of which was a vital matter for our purpose. Immense difficulties were barring our way: yet all of them have been overcome happily; and the 10th., of this month of May, the coveted plot was registered to the Hospital!

In the course of negotiations, the all-powerful protection of Our Lady has made itself visibly felt: Her finger was herein! All praises to Her! and thanks to you, Dear Father, for having directed us to put the Osaka Hospital under her Name!

So we are in possession of a place whereupon to locate our Hospital. Is it not wonderful? I can hardly believe it, and yet it is true! The conclusion of the affair, however, leaves us with a heavy burden of debts, which we shall have to honor. The bargain of December absorbed the total amount, and over, of the loan kindly provided from the *Rock-of-Peter Foundation*, i.e., \$20,000.00; and for this May settlement, another sum of \$20,000 (exactly 52,000 Yen) has been required, which has been obtained by a mortgage accepted on the whole ground by a local Bank. I dare say this enormous weight seems to my shoulders rather light, while I consider that Our Lady of the Atonement is our Banker, and Rev. Fr. Paul her Managing-Director!—Could I really worry, when I can, I know, rely on the devoted and powerful support of such Protectors? Does not their efficacious assistance in the past stand as a pledge of a further help for the future?

So much, that, for a little, I would already bring forth in this letter the question of buildings for our

Hospital! Naturally, we will be contented at first to come into existence, and we cannot dream of a complete establishment. Yet, even a modest "home" for Our Lady of Atonement's Hospital will cost at the more moderate estimate at least \$25,000. And this time, as our local means are totally exhausted, the whole amount is to be provided by Fr. Paul Francis!

Your Reverence will excuse my free and plain speaking: because "to Whom could I go," if not to you?

I feel quite confident over the final success, when I see in *THE LAMP* the wonderful results you obtain through the appeals therein, and the trust your Readers are placing in you! Take again our cause in hand, and it is enough!

Meanwhile, I will constantly pray Our Lady of Atonement, asking her to bless your apostolic efforts, that at an early date, she might have in our city of Osaka, her name known and revered, for the mercies she will pour down on the patients of her Hospital!

Yours thankfully and fraternally in Christ,

J. B. Castanier,
Bishop of Osaka.

Bishop's House,
Minato-ku, Tomijima-cho, 58,
Tenshudo, Osaka, Japan.
May 20, 1929.



Some of the Japanese Students under the Sisters of the Atonement, Vancouver, B. C.

Editor's Comment: If all Members of our Lamp Army were as deeply interested in seeing the Hospital of Our Lady of the Atonement erected in Osaka as the Editor is the providing of Twenty-five Thousand Dollars for the purpose would be an easy matter, the checks would flow in by the hundreds, if not by the thousands. The hospital would soon be a

reality. Just think what this FIRST CATHOLIC HOSPITAL in the Largest Industrial City of populous Japan, a city of some two million people would mean, not alone for the alleviation of suffering on the part of many patients but for the Salvation of souls. Please let us hear from a Great Number of our Readers. Do not hesitate to send a small amount if you cannot afford a larger offering.

UPON THE IMMEDIATE RESPONSE TO THIS LETTER WILL DEPEND THE KIND OF ANSWER WE RENDER TO BISHOP CASTANIER. *Perhaps the Bishop could secure a loan of \$25,000.00 from somewhere provided the Readers of The Lamp would guarantee to pay the interest at six per cent over a period of five years.*

WHAT IS YOUR ANSWER TO THE BISHOP'S LETTER?

The Bishop of Osaka put the burden over on the shoulders of the President of the Union-That-Nothing-Be-Lost, Inc., but he cannot justify this confidence reposed in him by Bishop Castanier unless he receives the support of Five Hundred or One Thousand Lamp Army Soldiers who will volunteer to build Our Lady of the Atonement Hospital in Osaka. WE PUT IT UP TO THE BEST SOLDIERS OF OUR GREAT ARMY. Who will

volunteer to erect this Hospital for the love of our Lady and our little brothers of Japan. One hundred volunteers could hardly manage so large an undertaking. Five Hundred or a Thousand could do it quickly and easily. We call for a REGIMENT OF VOLUNTEERS for QUICK SERVICE in JAPAN. We will send a bronze medal of Our Lady of the Atonement with a red ribbon attached on which will be printed in gold the two words JAPAN VOLUNTEERS to every one who joins the Regiment, by sending an offering however small. Of course the Volunteers will pray for the speedy erection of the hospital and some will recruit other Volunteers until the Regiment numbers at least One Thousand Soldiers.

CONTRIBUTIONS TO OUR LADY'S HOSPITAL IN OSAKA, JAPAN

Previously Reported: \$275.90. Mrs. T. F. D., N. J., \$5; Dr. K. L. C., Ill., \$2; J. McC., L. I., \$1; A. C., N. J., \$2; Mrs. A. J. W., N. J., \$2. Total to June 30, 1929\$287.90

CATHOLIC GIRLS' CLUB IN LAND OF HEAD-HUNTERS

Dear Editor of THE LAMP:

This is a picture of the undersigned with the officers of the Lubuagan Catholic Girls' Club. It is a strange thing to say, that in this place, where scarcely two months ago, the natives have been fighting with their headaxes and have felled three victims, we have a St. Theresita's High School and some Catholic organizations just as well as in more civilized places.

This time I come to ask you for some prayerbooks for our good girls, who are not so rich as they look on the picture, for you should know that their nice uniform is the property of the society.

At the same time, I would like to ask you for a great favor. Our St. Theresita's High School needs very badly a Catholic Encyclopedia. The Supervising Teacher worries us continually about the poor equipment of the school, but what can we do? To be frank, I avow that I appealed in *Truth, America, and Our Sunday Visitor*, but all in vain.

It is not only one catechist I need, but many of them. I have just accepted a new mission, which I have consecrated to Saint Teresa, the patron of missionaries, and I have no one to send to them.

As the Convent of the Rev. Mother here is dedicated to Saint Francis and as our rector honors him also as his Patron, we have here exposition of the Blessed

Sacrament the whole day of October 4th., I assure you that at the feet of Jesus, I will recommend all your intentions to Him.

With anticipated thanks for a *Catholic Encyclopedia*.

Your humble servant in X.

P. M. DE MEESTER.

Catholic Mission,
Lubuagan, Mountain Prov.
Philippine Islands.

SOUTH LATVIA WASTED BY WAR

Reverend Father:

The Southeast part of Latvia has suffered in war-times perhaps more than the rest of the country. Six armies passed through it, treating the land as enemies. The Bolsheviks came last, but not least. Blood has flowed here in streams. Over-crowded prisons, plundered towns and villages, hunger and epidemics decimated the population. In Russia, culture and civilization have attained the lowest possible ebb. The six war years, 1914-1920, swept away everything and the young state had to begin all over. For six years people and country have been struggling with heroic efforts to build up what was destroyed and prepare for Latvia a better and happier future.

The country is a bulwark of European civilization against the havoc of Bolshevism, but we must keep up to the highest standard or the land is lost. What it wants are good schools.

Since the first of November the Sisters of the Poor Child Jesus, whose Foundress was Mother Clara Fey, have come to take in hand Catholic instruction of girls. We have begun work in a large but entirely dilapidated country house. We have a needle-work class, an elementary school, kindergarten, house-keeping school and evening classes for girls and young men. We intend as soon as possible to open a high school for girls, a gardening school and an orphanage, which are urgently needed as none similar exist in the country.

As we are the first Sisters since the Fifteenth Century,

our convent is meant to be a mother house and to spread over the whole country. Calls are coming from everywhere — schools, orphanages, asylums, etc. We are obliged to refuse them with bleeding hearts.

We know too well how much American charity and generosity has been appealed to, and yet, we come full of hope to beg for help in our great need. We beg for the poor in the name of the Child of Bethlehem.

The Sisters of the
Poor Child Jesus.
Jannagloma, Post
Agloma, Latvia.



Catholic Girls Club in Land of Head-hunters

ROAD-BUILDERS SEEK "THE WAY"

Very Reverend Dear Father:

I'm happy to send you a few pictures illustrating the conversion of the village of Aluling, that became "Santa Teresita," as I told you in a previous letter. This story has an epilogue:

On the top of a high mountain there is an Igorot village called Pilipil. The men—forty of them—worked three days to build a horse trail to this village and after it was completed, they came and asked me to baptize all their children—one hundred of them—and give them a catechist so that they, also, may become Christians.

A wonderful movement, indeed, toward holy religion. But I cannot provide for the salary of a new catechist and do not want to baptize the people before their religious instruction is assured.

Well, who amongst the readers of THE LAMP will adopt the village of Pilipil? He will enjoy the privilege of giving it a new Christian name and be the cause of the salvation of hundreds of souls, and all this for the salary

of a catechist—Who will adopt "Pilipil?"

Most Respectfully,

J. PORTELANGE.

Catholic Mission, Cervantes, Philippine Islands.



Road Builders Seek "The Way"

Give the Americanized Mexican a Chance

El Paso Diocese has thousands of Americanized Mexican boys who wish to receive a Catholic High School Education. The Bishop of El Paso opened a Christian Brothers High School to help these deserving boys.

It takes money to run this school which is situated in El Paso, Texas. A Scholarship costs \$40.00 a year. Give one and educate an Americanized Mexican boy. They will be the Americans of tomorrow in that part of the Southwest. Help in some way and send your donation to:

VERY REVEREND FATHER PAUL, S.A.
Superior General of the Friars of the Atonement,
Graymoor, Garrison, N. Y.

FACTS ABOUT THE HIGH SCHOOL

Opened four years ago under Christian Brothers.

Accredited by the State of Texas two years ago.

Will enroll over 200 students next Fall.

Out of a Catholic population of 55,000 in the City of El Paso, 50,000 are Mexican.

Unless we save these boys they will be lost to the Church. Protestant organizations are pouring in thousands to proselyte these Americanized Mexican children.

**STATEMENT OF MONIES DISBURSED BY THE
UNION-THAT-NOHING-BE-LOST, INC.
QUARTER ENDING JUNE 30, 1929.**

Africa

V. Sr. M. Cecelia, O.S.F., Kampala, alms, \$158 Rt. Rev. Campling, Uganda, M. I., \$330.50, alms, \$80; Rev. P. Coenen, Kisumu, alms, \$608.58; Rev. P. Cereda, Gulu, M. I., \$10; Rt. Rev. A. DeClercq, Lulubourg, M. I., \$50; Rev. Fr. Erkens, Natal, M. I., \$1,300.10; Rt. Rev. G. Grison, Stanley Falls, M. I., \$50; Rev. J. B. Pedrana, Detwok, M. I., \$10; Rt. Rev. P. Rogan, Buea, alms, \$5; Rt. Rev. T. Spreiter, O.S.B., Vryheid, M. I., \$60; Rt. Rev. J. Simon, Pella, M. I., \$20; Rt. Rev. J. Sweens, Bukoba, M. I., \$30; Rev. E. A. Van Goethem, Coquilhatville, M. I., \$15; Dom S. Van Nuffel, O.S.B., Pietersburg, M. I., \$20; V. Sr. Aemiliana, Mehloomyama, alms, \$10; Rev. Mo. Mary Magdalene, O.S.F., Nsambya, alms, \$124.90; Rev. Fr. Riviere, Oriental Portuquez, alms, \$10; Rev. N. Stam, Mumias, alms, \$20; Rev. W. Wheatley, Nyenga, M. I., \$30; alms, \$9.

China

Rt. Rev. M. Chiolino, Honan Wei, M. I., \$50; Rt. Rev. A. De Febvre, M. I., \$20; Rt. Rev. Paul Faveau, C.M., Hangchow, alms, \$55.50, M. I., \$180; Rev. L. Ting, C.M., Chuchow, M. I., \$40; Rev. Luke Ping, C.M., Hangchow, M. I., \$50; Rev. G. Theron, Kiang Si, M. I., \$45, alms, \$30.50; V. Rev. D. Herkenrath, Tsinanfu, M.I., \$40; Rev. I. Heiligenstein, O.F.M., Wu-tscheng, M. I., \$40; Rev. F. Roeb, O.F.M., Techow, M. I., \$42; Rev. A. Voelling, M. I., \$25.10, alms, \$41.75; Rt. Rev. C. Ibanez, O.F.M., Yen an Fu, M. I., \$100; V. Rev. C. Daems, Tatung, M. I., \$20; Rev. I. Frederic, Cheefos, M. I., \$15; Rev. V. Guichard, Chefoo, M. I., \$20; Rev. C. Bodefeld, Shantung, M. I., \$9, alms, \$5; Rev. J. M. Ouang, C.M., Kin wha Fu, M. I., \$20, alms, \$10; Rev. C. Stern, M. I., \$20; Rt. Rev. L. Calza, Chengchow, alms, \$47; Rev. F. Chang, Che-Kiang, alms, \$35; Rev. A. Klaus, O.F.M., Lintsing, alms, \$79.50; Rev. D. O'Connell, C.M., Tung Tang, alms, \$10; Rev. J. Quang, Kinwha, alms, \$32; Srs of the Precious Blood, Chihi-li, \$10; Rev. Luke Yao, Shaohing, alms, \$10; Rt. Rev. L. Calza, Chengchow, \$10; Rev. F. Chang, Lin-Su, alms, \$10; Rev. Remi Verhaeghe, Joffre, M. I., \$30.

Europe

AUSTRIA: Rev. P. M. Silvester Becht, C.C.R., Engelszell, alms, \$5; V. Rev. A. Favier, O.C., Mehreran, M. I., \$30.20; Rev. A. Guadagnini, Vienna, M. I., \$75; Rev. G. M. Jussell, Vorarlberg, M. I., \$30; Rev. Kohler, O.F.M., Villach Karten, M.I., \$15; Rev. Pircher, Wien, M.I., \$10; Carmelite Convent, Linz, alms, \$434.25; Rev. Dr. M. Premm, Parsch, M. I., \$20; Rev. A. M. Toffler, O.P., Graz, M. I., \$25; Rev. P. Wisinto, O.S.B., Kremsmunster, alms, \$40; BELGIUM: Rev. G. Brion, Brussels, M. I., \$60, alms, \$90; V. Siser M. de Pesseroey, Lez-Ghent, alms, \$15; Rev. L. Dox, Ganshoren, M. I., \$10; Rev. L. Dumoulin, S.J., Bruxelles, M. I., \$60. CZECHOSLOVAKIA: Rev. Mo. Augustine, Friewaldau, M. I., \$75; Rev. J. Linsen, Friewaldau, M. I., \$15. ENGLAND: Ven. Dame Hildegard, O.S.B., Carlisle, alms, \$42.36; Mrs. G. R., Brighton, alms, \$37.50. FRANCE: Carmel de Lizieux, Calvados, alms, \$5; V. Rev. A. Clement, Lyons, M. I., \$15; Rt. Rev. Msgr. R. Barry Doyle, P.A., Mentone, M. I., \$40; Rev. P. Ant Merdzimekiam, Piscop, M. I., \$5; Rev. Abbe Parmentier, Nonancourt, M. I., \$29.50; V. Sr. St. Louis de Gonzague, Amiens, M. I., \$45. GERMANY: Rev. M. Mommertz, Lugand, M. I., \$10; Rev. L. Siemer, O.P., Vechta, M. I., \$30. ITALY: Rev. Mo. Abbess, Assisi, alms, \$82.70; V. Rev. G. Bacile, Bisacquino, M. I., \$10; Rev. J. Bucefairi, O.F.M., Perugia, M. I., \$20; Rev. P. D. Cannelli, O.F.M., Assisi, M. I., \$225; Rev. M. Carmela, Cap, Rome, M. I., \$30; Rev. B. Ibal, O.F.M., Perugia, M. I., \$310; V. Rev. R. Izzo, Napoli, M. I., \$75; Ven. Sr. Josepha, Rome, M. I., \$90, alms, \$45; Rev. P. Lucchese, Alcamo, M. I., \$30; Rev. Jos. Maczkov, Rome, M. I., \$35; Rev. Mo. C. A. Zanoni, M. I., \$90; Rev. Mo. C. A. Messina, Trapani, alms, \$75; Rev. C. J. Mattalhill, Rome, M. I., \$25; Rev. R. Pancini, O.C.D., Flor-

ence, M. I., \$30; Rt. Rev. I. Papadopolous, Rome, M. I., \$20; Most Rev. A. T. Rigo, T.O.R., Rome, M. I., \$2,164; V. Rev. M. Ristori, Arezzo, M. I., \$25; Rev. P. B. Russo, O.F.M., Napoli, M. I., \$15; Rt. Rev. J. Scarlat, Potenza, M. I., \$20; V. Sr. Joseph Therese a Jesu', D.C., Rome, alms, \$128; V. Rev. C. G. Ugolini, O.F.M., Verna, M. I., \$10; Rt. Rev. Zachherini, Rome, M. I., \$50. JUGO-SLAVIA: Rev. Anton Jehart, Maribor, M. I., \$10; Prov. S.C.S., Labaci, Ljubljana, M. I., \$50; V. Rev. M. Troha, O.F.M., Croatia, M. I., \$10. SPAIN: V. Rev. D. Schilling, O.F.M., Madrid, M. I., \$15.

Holy Childhood Association

Received for membership and dues in the Association, \$38.79.

India

Rt. Rev. A. Chulaparambil, D.D., Kottayam, M. I., \$81.50; Rev. J. Ramachanatt, Ettumanoor, M. I., \$20; Rev. T. Mukalel, Kottayam, M. I., \$10; V. Sr. M. Agnes, Mannam, alms, \$10; Rev. F. S. Coppel, Nagpur, M. I., \$110; Rt. Rev. M. Despatures, Bangalore, M. I., \$110; Rev. R. P. Meyniel, Settihalla, M. I., \$10; Rev. S. D'Silva, Harolaly, M. I., \$10; Rt. Rev. V. J. D'Souza, Kodialbail, alms, \$80, M. I., \$225; Rev. A. Zearo, S.J., Mannantoddy, M. I., \$15; Rev. R. D. Sequeira, Kakkada, M. I., \$10; Rev. J. M. Minezes, Manjeshwar, M. I., \$30; Rev. E. L. Mathias, Mangalore, M. I., \$10; Rt. Rev. J. J. Kalacherry, Changanacherry, M. I., \$367.37; V. Rev. Fr. Nicholas, D.C., Chethipuzhay, M. I., \$10; Most Rev. A. Kandathil, Ernakulam, M. I., \$251, alms, \$2; Rev. V. Payapilly, Alwaye, M. I., \$10; Most Rev. E. Mederlet, S.C., Madras, M. I., \$110; Most Rev. E. J. Morel, Pondicherry, M. I., \$85; Rev. P. Verdure, Cuddalore, M. I., \$15; Rt. Rev. Msgr. T. Nedumkallel, Ernakulam, M. I., \$20; Rev. Fr. Seraphim, O.C.D., Pavaratty, M. I., \$20; Rev. J. Menacherry, Padukad, M. I., \$20; Rev. Fr. Alban, Simla, M. I., \$15 V. Bro. Alexis, O.S.F., Bellary, alms, \$15; Most Rev. J. R. Lima, S.J., Ft. Bombay, M. I., \$15; Rev. E. Boyer, Avalurpet, M. I., \$50; Rev. Mo. Clare, Kunnamkulam, alms, \$5; Rev. J. B. D'Sa, Moodbidvi, M. I., \$10; Rev. F. S. D'Souza, Kulshekar, M. I., \$20; Rev. J. V. D'Souza, Mattigiri, M. I., \$10; Rev. Fr. Elias, D.C., Elthuruth, M. I., \$10; Rev. V. R. Fernandez, Kodialbail, M. I., \$10; V. Rev. Fr. Joseph, D.C., Trivandrum, M. I., \$50; Rev. J. Kandathiparampil, Changanacherry, M. I., \$50; Rev. J. C. Kayyalakam, Changanacherry, M. I., \$10; Rev. T. Kottur, Piravons, M. I., \$15; Rev. Fr. Lauch, Pondicherry, M. I., \$15; Rev. J. J. Lay, Palamcottuh, M. I., \$50; Rev. Fr. Leopold of St. Joseph, D.C., Elthuruth, M. I., \$10; Rev. Fr. Linus, C.D., \$10; V. Sr. M. Pierre, T.D.C., Trichur, alms, \$16; Rev. Fr. Prior, D.C., Pavaratty, M. I., \$13; Rt. Rev. Bp. F. Roche, S.J., D.D., Tuticorin, M. I., \$126; Rt. Rev. P. Rossillon, Vizagapatam, M. I., \$100; Rev. Fr. Stephen, D.C., Apazhakad, M. I., \$10; Rev. A. M. Teixeira, Mylapore, M. I., \$20; Ven. Sr. Ursula, Palai, alms, \$74.50; Rev. Mo. Veronica, Antikad, alms, \$5; Rev. M. Veys, S.J., Calcutta, M. I., \$10; Rt. Rev. D. Vismara, Deccan, M. I., \$120; Rev. H. Westropp, S.J., Jamalpur, M. I., \$10; Rev. Fr. Alphonsus, T.O.C.D., Thalore, alms, \$15; Rev. Mo. Mary Angela, T.O.C.D., Ernakulam, alms, \$15; Rev. P. Arokiam, Chelput, alms, \$11; Rev. W. Boulter, Gunter, alms, \$56; Rev. Mo. Febronia, Vynthala, alms, \$6; Rev. T. Kottur, Kattot, alms, \$10; Rev. M. Mangan, C.S.C., Hashnbad, alms, \$5; Rev. John Mary, O.C.D., Punalur, alms, \$24; Rev. L. Mascarenhas, Cleveland Town, alms, \$16; Rev. Mo. Matilda, Trichur, alms, \$20; V. Sr. M. Jona Sauter, Chuhari, alms, \$10; Rev. M. Pazzattil, Padukad, \$10; Rev. D. S. F. Coelho, Borimaru, alms, \$5; Rev. I. D. Oruja, Tharuthiparam, alms, \$2; Rev. C. E. Paraniilam, Thope, alms, \$22; Rev. V. Payapilly, Alwaye, M. I., \$25; Rev. M. Pazhattiil, Malabar, alms, \$140.75; Poor Clare Nuns, Changanacherry, alms, \$147; St. Aloysius College, Mangalore, alms, \$80; V. Sr. M. Rosa, Shertallay, alms, \$5; Rev. Fr. Thomas of St. Mary, T.O.C.D., Pulincunnoo, \$5.

Japan

Rt. Rev. J. B. Castanier, Osaka, M. I., \$930, alms, \$55.50;

V. Rev. S. Kinold, Sapporo, M. I., \$20; Rev. I. Nakada, Nagasaki, M. I., \$10; Rev. F. Sanchez, Formosa, M. I., \$15.

Korea

Rt. Rev. F. DeMange, Taikou, alms, \$50; Rev. Cladius Ferrand, Taikou, alms, \$34.25, M. I., \$75; Rev. C. Peynet, Taikou, M. I., \$10; Rt. Rev. B. Sauer, O.S.B., Wonsan, alms, \$10; V. Rev. J. Vermorel, Taikou, M. I., \$10

Medical Mission Branch

FOREIGN:—CHINA: V. Sr. Isobel, Srs. of Charity, Ning Po, alms, \$101; V. Sr. Trinity, O.S.D., alms, \$150; St. Joseph's Hospital, Ning Po, alms, \$132; Srs. of Charity, Wenchow, alms, \$100; St. Louis' Hospital, Nanchang, alms, \$99; House of the Sacred Heart, Kashing, alms, \$101; Catholic Orphanage, Che-Kiang, alms, \$100; Catholic Hospital, Tsinanfu, alms, \$101; House of Mercy, Chenting Foo, alms, \$101; Catholic Orphanage, Tchengtingfu, alms, \$87; Mission of St. Sebastian, Chefoo, alms, \$100; Immaculata Orphanage, Fangtze, alms, \$100; Holy Childhood Orphanage, Yen Tse Tang, alms, \$98; St. Vincent's Hospital, Kion-Kiang, alms, \$102; Presentation Convent, Chusan, alms, \$50. DOMESTIC—Dr. Anna Dengel, Washington, D.C., \$37.50; Peekskill Hospital, \$93.14; Dr. J. J. MacPhee, N. Y., \$50; St. Francis Hospital, N. Y. C., \$100.

Near East and Asia Minor

Rev. J. Naayem, Chaldea, M. I., \$25; Most Rev. Jean Cl-Hage, Syria, M. I., \$25; Most Rev. C. Khouri, Syria, M. I., \$25; Rev. Pere Ange, O.M.C., Abyssinia, M. I., \$50; Rev. Angelo Mizzi, Abyssinia, M. I., \$10; Most Rev. Maximos Saigh, Palestine, M. I., \$225.

Philippine Islands

Rev. V. DeKlerck, Pasig Rizal, M. I., \$75, alms, \$78; Rev. M. Glysebrechts, Bontoc, alms, \$15; Rev. P. Hubaux, Rizal, M. I., \$45, alms, \$30; Rev. J. Olaerts, M.S.C., Tandag, alms, \$5; Rev. J. P. Puttemans, Belgian Frs, alms, \$37.50; Rev. J. DeSamber, Aritao, alms, \$10; Superior Baguio Missions, Baguio, M. I., \$200.

Miscellaneous Missions

FOREIGN: Rt. Rev. J. R. Crimont, S.J., Alaska, alms, \$69; Rev. A. Haidegger, R. C. M., N. B. Borneo, M. I., \$10.20; Rt. Rev. Bp. Wachter, B. N. Borneo, M. I., \$15; V. Sr. Aloysius, S.A., Canada, alms, \$5, M. I., \$30; Rev. Fr. Superior, Canada, M. I., \$20; Rt. Rev. A. Bahlmann, Brazil, M. I., \$50; Rt. Rev. D. Comin, Ecuador, So. America, M. I., \$30; Rev. J. Franciis O.M.I., Ceylon, M. I., \$20; Rt. Rev. J. Aerts, Kei Islands, D. E. Indies, M. I., \$25; Rev. P. Bus-sinik, Trinidad, B. W. Indies; M. I., \$20; Rev. W. M. Tee-feelen, St. Martin, Guadeloupe, M. I., \$35; Rt. Rev. J. T. O. Zabalza, O.M.C., Guam, Marian Islands, M. I., \$25; Rt. Rev. P. Bihain, Haiti, M. I., \$25; Rev. S. G. Prakasar, \$20. DOMESTIC: Rev. Mo. M. Annunciata, O.C.D., Alabama, alms, \$5; V. Sr. M. M. Benedicta, Tex., alms, \$30; H. A. B., N. Y., alms, \$10; Carmelite Sisters in Mexico, alms, \$1.30; A. D., Pa., alms, \$45; I. L. F., La., alms, \$30; I. L. G., La., alms, \$75; Mrs. H. J. H., N. Y., alms, \$10; Mrs. A. B. H., Maryland, alms, \$30; C. M. J., N. Y., alms, \$30; M. K., Nfld., alms, \$75; V. Sr. M. Gertrude, O.S.B., Ala., alms, \$5; St. Boniface Society, N. Y., alms, \$15; Sesimond Therese Wolf, Can., alms, \$5; Dr. Rob't. Treut, N. Y., \$10; Chancery Office, N. Y., alms, \$62.20; Our Colored Missions, N. Y., alms, \$5; Rev. I. C., O.M.I., Tex., alms, \$1; Rev. P. K., New Mex., alms, \$10; C. H. Reade, alms, \$5; Rev. A. J. B., Cal., alms, \$100; Rev. P. K., New Mex., alms, \$5; V. Sr. M. Perpetua, Mont., alms, \$5; Rev. Mo. Mary De Sales, Ill., alms, \$5; Mrs. C. P., N. Y., \$50; Rev. Fr. Salvator, S.A., Tex., alms, \$5; Srs. of A., N. Y., alms, \$300; Srs. of A., Edmonton, Can., alms, \$5; St. Clare's Mission, N. Y., alms, \$5; Rev. J. R. Smith, Ga., alms, \$75; Mrs. G. W., Wash. D. C., alms, \$75; Rev. Fr. Winters, N. Y., alms, \$120.

Masses Distributed in U. S. A.

Rev. M. A., \$40; Rev. F. A., \$30; Rev. Fr. R., \$90; Rev. H. A. C., \$225; Rt. Rev. T. C., \$150; Rev. F. C., \$45; Rev. P. J. C., \$30; Rev. E. J. DeM., \$100; Rev. T. DiM., \$110; V. Rev. H. D., \$45; Rev. A. F., \$45; Rev. J. F., \$45; Rt. Rev. R. A. G., \$114; Rev. F. H., \$45; Rev. R. J. H., \$60; Rev. J. J. McE., \$45; Rev. P. R. M., \$60; Rev. J. P., O.C.D., \$130; Rev. E. J. P., \$45; Rev. F. S., T.O.R., \$40.06; Rev. J. S., \$46; Rev. A. T., O.F.M., \$100; Rev. J. M. V., \$45; Rev. J. J. V., O.C.D., \$70; S. A. Fathers, \$1,025.77.
TOTAL DISBURSEMENTS\$20,539.27

BROTHER PHILIP AND THE MISSION OF NANGINA

Sometime ago we received the following communication:

Rev. Dear Father:

After reading the news in The Lamp about Rev. Fr. Coenen's Nangina Mission, and noticing it is more or less under the guidance of the Good Brother Philip, T.S.A., I was wondering if there were any special prayers to be said to the good Bro. Philip. I enclose a two cent stamp to let me know as I have a piece of property that has been vacant for several months and ask a change in my position or a better one and if Brother Philip helps me I will send Five Dollars to Father Coenen's Mission.

We are glad to receive letters of this nature. They indicate that our Readers are acting upon our suggestion of appealing to Brother Philip's intercession at the same time promising, in the event that their favors are obtained, that they will make a contribution to the building of the new Church at Nangina which is Fr. Coenen's great undertaking just now. The temporary church of straw and wood is being rapidly devoured by the ants.

Regarding prayers to be said in invoking Brother Philip we recommend the use of the *Union-That-Nothing-Be-Lost* prayer with an Our Father and Hail Mary followed by the invocation: "Brother Philip, pray for me," or "Brother Philip, who upon earth spent the Minimum upon self and gave the Maximum to God, obtain what I ask of thee."

The Prayer of the U. N. B. L. is as follows:

"O Lord Jesus Christ Who commandest Thine Apostles to gather up the fragments that nothing be lost, give me grace to waste nothing but to use all my time, talent, substance and opportunity to the Greater Glory of God, the Good of my neighbor and the Salvation of Souls; and all for love of Thee, O Most Sweet Lord Jesus Christ. Amen.

A GOOD REPORT FOR NANGINA

The Treasurer's Report published below is one of the BEST MONTHLY REPORTS TO DATE, and we are VERY MUCH ENCOURAGED at the INCREASED INTEREST our Readers are showing in the Nangina Mission.

Previously Reported: \$2,959.20. Mrs. T. F. D., N. J., \$5; Mrs. F. J. McN., Italy, \$50; S. B., N. Y., \$2; W. L. W., Ind., \$3; E. L. McG., N. Y., \$1; F. McB., N. Y., \$1; Mrs. M. McL., Mass., \$1; M. A. K., R. I., \$2; Mrs. W. C., N. Y., \$5; G. J. Q., N. Y., \$52; E. McK., N. Y., \$1; E. H. O., \$1; E. B. M., Mo., \$100; C. D., N. Y., \$5; E. O'K., Wash., \$1. Grand Total: \$3,189.20.

Vineyard Page

THE CHRISTMAS CARDS

As more than fifty thousand new subscribers have been enrolled in our LAMP Army during the past few months I embrace the present occasion to inform them of what is the CHIEF SOURCE OF REVENUE for the support of our Students at the Vineyard, viz: THE SALE OF CHRISTMAS CARDS.

The coming Christmas Season will be the Fifth Time these Cards have been issued to the Readers of THE LAMP, soliciting their patronage on behalf of our Atonement Seminary. It has always been our effort to produce the handsomest and most highly artistic set of Christmas Cards offered to the Catholic Public from any source whatsoever. In the matter of Christmas Cards, as well as everything else, there is a great diversity of taste but we believe that *in the main* the consensus of opinion would support our conviction that the twelve Christmas Cards mailed from Graymoor are of their kind the best anywhere produced in America and the Cards which we are going to send out this year we believe will be quite up to the standard already established, although somewhat different in style of presentation from those of previous years.

We say all this IN ADVANCE so the New Readers of THE LAMP will not be surprised when the Box of Cards arrives. All we ask in return is \$1.00 which is sent with the understanding that when all the expenses connected with the manufacture and mailing of the Cards is covered the NET PROFIT is to be devoted to the support of the young men studying for the Priesthood at the Vineyard. The number of students last year was twenty-three. The number next September will be considerably greater. Consequently the need of a successful Christmas Card Campaign will also be greater.

STILL COMING IN

The returns from the Cards issued last Christmas *are still coming in* and we will be specially grateful to those who make returns during the next sixty days, for they will help to cover the expense (which is a very large one) of mailing out the cards for the coming Christmas.

Remittances for the Christmas Cards should be sent to the Graymoor Press, Peekskill, New York, or to the Franciscan Friars of the Atonement, Graymoor, Garrison, New York.

GROUND BROKEN FOR RETREAT HOUSE

A Retreat-House for Ladies at Washington under the conduct of the Sisters of the Atonement has long been under contemplation. In order to erect such a house the first necessary step was to secure a suitable site. Sometime ago to this end the Franciscan Friars of the Atonement deeded over to the Sisters five acres of the Vineyard Property with 275 feet frontage on Harewood Road directly across the street from the Holy Cross Fathers' House and only three minutes walk from the National Shrine of the Immaculate Conception on the grounds of the Catholic University.

A CHOICER SITE COULD NOT HAVE BEEN SELECTED, as we believe, *in all the City of Washington*.

Having secured the approval of His Grace, the Archbishop of Baltimore, it only remained to build the house. After several months of preliminary study the plans submitted by Mr. Frederick Murphy, Professor of Architecture at the Catholic University, have been finally accepted and the Retreat-House will be erected without further delay.

Ground was Religiously broken (prior to the work of excavation on the part of the contractors) on the Feast of St. Anne by Father Bartholomew Francis, S.A., Superior of the Atonement Seminary of the Holy Ghost, assisted by some of the Friar Clerics, Sisters of the Atonement and a few friends hastily summoned upon receipt of a telegram from the Mother General at Graymoor to have this preliminary religious ceremony preformed on the Feast of the renowned Mother of our Lady of the Atonement.

THE NOVENA TO THE HOLY GHOST

This Novena is conducted at the Vineyard in Washington every month beginning on the 7th., and ending on the 15th.

The first Catholic Novena was one to the Holy Ghost, conducted by the Apostles, our Lady and other disciples in the Upper Room at Jerusalem by direct command of our Blessed Lord.

We strongly recommend this Novena to our LAMP Readers.

Send your petition to the Franciscan Friars of the Atonement, Atonement Seminary of the Holy Ghost, Brookland, D. C.

ADVANTAGES OF PERPETUAL MEMBERSHIP

Every Life Member shares perpetually in more than THREE THOUSAND MASSES offered every year for the Members Living and Departed of the U. N. B. L.

They share in all the Good Works, Prayers and Sacrifices cast into the Spiritual Treasury of the Union by the Missionary Priests and Sisters, and by the Converts from paganism, the children rescued from death, the sick and dying in the hospitals, the orphans and the lepers aided by the U. N. B. L.

THE LAMP is henceforth sent FREE to the Life Member, no matter how long he or she may live.



THE FIRST PRIZE WINNER WRITES A LETTER

It was announced in *THE LAMP* last month that Mrs. Peters of Jersey City won the First Prize offered in the Campaign that has been so helpful in raising funds for the erection of the Third Section of the Little Flower Memorial building on the Mount of the Atonement. We do not think Mrs. Peters would object to our publishing part of her letter which reads as follows:

"Dear Father Paul: I am exceedingly grateful for your letter notifying me that I have been the winner in the trip to France Contest. I have tried to make arrangements to take the trip but the illness of one of my children prevents me at this time. If you can send me the check of one thousand dollars (\$1,000.00) at your convenience it will certainly be most deeply appreciated as I will arrange a little party for those who helped me win. You may count on my continued support in all your activities."

Immediately upon receipt of Mrs. Peter's letter, it goes without saying, the check for \$1,000.00 was forwarded to her. We embrace the occasion not only to thank those who helped the winner of the First Prize secure the alternative of a trip to France but once again to thank everyone who took part in the Campaign and has made collections for the completion of the Little Flower Building.

It is to be noted that the total raised for this object up to the end of June as published below is a little over fourteen thousand dollars, (\$14,000.00). Just now we are excavating for the foundation of the Central Heating Plant designed to economically solve the problem of heating, not alone the Little Flower Building but also St. John's Atonement College, St. Paul's Friary, St. Fran-

cis Church and, when it is erected, the new National Shrine in honor of St. Anthony. The construction of this plant is necessary before the Third Section of the Little Flower Building can be erected and is evidence that we are not sitting still on the proposition. We have, however, abandoned hope of completing this year St. Theresa's Memorial but we ask the lovers of the Rose of Lisieux to keep right on working and contributing until what has been so successfully carried forward until now has been entirely finished. The Little Flower Memorial even as it stands is very much admired by all visitors who come to the Mount of the Atonement.

Contributions to Last Section of Little Flower Memorial

Previously Reported	\$13,016.42
Received from 207 Donors	1,060.13

Grand Total\$14,076.55

TRIBUTE TO THE LITTLE FLOWER AND HER SAVING POWER

D. D., Pittsfield, Mass.: *"Having recently read in The Lamp about the shower of roses received by one who prayed to the Little Flower, I decided to ask for some roses myself. I had been praying for three favors and I asked the Little Flower to send me a red rose if I were to receive my requests and a white rose if I were not to receive my requests. At the close of my Novena a neighbor came to my porch and gave me a beautiful red rose. I immediately told a member of my family about it and she said I should have three roses sent to me as I had asked for three favors. So that night I prayed again to the Little Flower asking for two more red roses and the next afternoon, as I was on my way to do some shopping, a stranger handed me two red roses, wrapped in tissue paper, and I felt sure they came to me in answer to my prayers."*



St. Tereesse of the Child Jesus

LITTLE FLOWER CHAPTER OF THE UNION THAT-NOTHING-BE-LOST

During the past year our Graymoor Branch of the Universal Legion of the Little Flower, has been converted into the LITTLE FLOWER CHAPTER of the *Union-That-Nothing-Be-Lost*.

If any members of the Legion have not yet received their card of enrollment in the *Union-That-Nothing-Be-Lost*, we invite them to apply for it, and it will give us very great pleasure to send them a Certificate of Enrollment in the Little Flower Chapter of our Missionary Union. In like manner all contributors to St. Anthony's National Shrine are being enrolled in St. Anthony's Chapter of the *Union-That-Nothing-Be-Lost*. This unites both the Clients of the Little Flower and the Wonder-worker of Padua in one Central Union. It is to be remembered that the Indulgences and Spiritual benefits attached to membership in the U. N. B. L., are very great.

LITTLE FLOWER MEMORIAL WINDOWS

We have just received from Florence E. Cordts the following communication:—

"I am writing for Mother. I enclose a check for \$200.00 which she promised you for the window in the oratory of the Little Flower at the time she called to see you at Graymoor on May 25th, last. The window she selected is the first one in front near the side altar containing the relics."

As already described in the LAMP these large windows of leaded opaque glass, each contains a medallion setting forth some incident in the life of the Little Flower, and they are so arranged as to tell in picture the story of her life from birth to her arrival in Heaven.

The one referred to in the letter above is Number One. There are sixteen of them in all, not including the four windows in the Sanctuary. We give the subject of each window so that those who desire may select the number of their choice.

(1)—An angel visits the newly born Infant of Divine Predilection; (2)—Her Baptism; (3)—As a child at play; (4)—With her father at night, and they talk of the stars; (5)—She distributes bread to the poor; (6)—She teaches catechism; (7)—She kneels before Leo XIIIth. and asks permission to enter Carmel; (8)—She enters Carmel; (9)—Her picture as a novice at sixteen; (10)—She serves at table in the Refectory; (11)—She writes her Autobiography seated in her cell; (12)—A heavenly light shines down upon her kneeling in the Choir; (13)—She lies upon her couch in the Convent enclosure during her last illness surrounded by flowers; (14)—She receives the Viaticum; (15)—Her death; (16)—Our Lady welcomes her to Heaven.

Where it is inconvenient to pay the full amount (\$200.00), all at once, the gift may be made by installments at the convenience of the donor.

THE LITTLE FLOWER'S NEXT NOVENA AT GRAYMOOR

The next Novena to be conducted at Graymoor in honor of the Little Flower will commence on Thursday, August 22nd, the Octave of the Feast of the Assumption, and continue until the 30th., inst.

Those desirous of sending petitions to be presented at the Shrine of the Little Flower in the Friars' Chapel should mail them without delay.

Some of the testimonials which follow are published by special request:—

E. P. D., Brooklyn, N. Y.: *"I am enclosing check for \$5.00, a thanksgiving offering which I promised to the Little Flower for an increase in salary. I received an increase of \$100.00 a year."*

Mrs. S. L. T., Poughkeepsie, N. Y.: *"I wish to have published the wonderful favors granted me by the Little Flower. My husband had been assigned to an awful night job, which was making him a nervous wreck and a sick man. I started a Novena to the Little Flower, and promised a Mass and publication if she would help my husband in some way. Before the Novena was ended he won the bid to a new job, which was a day job of less strenuous work and yet very good pay. He is happy again and getting better already."*

Mrs. B. McC., Cresco, Ia.: *"I am writing to tell you of the wonderful favors the Little Flower has obtained for me. Hardly ever do I have recourse to her without obtaining aid,—she aids us in sickness and in all the trials that occur in rearing a growing family. She aided us March first in a land deal which proved successful through her intercession. We have been preserved from contagious diseases and accidents, which I know is due to her intercession. In fact she seems as one in the family we have such faith in her, she seems so near us. If space permits please publish."*

Mrs. C. M., Rochester, N. Y.: *"I wish to publish my thanks to dear St. Theresa for a favor received. My husband having failed in business, seemed absolutely hopeless both morally and spiritually. I made the Novena to the Little Flower, and never lost hope. Gradually he became himself again, and goes to Church and works steadily, and seems like a different man. I shall never cease praying to the Little Flower."*

Mrs. H. R., Kingston, N. Y.: *"I was ill in the hospital and pleaded with the Little Flower to send me a rose as a token of her love and mindfulness of my needs. Many sent me bouquets of flowers but among them was not a single rose. Then a nurse stood by my bed her arms literally filled with red roses, four dozen in all. Encouraged by this I asked St. Theresa to secure a buyer for our house. Four buyers applied in a single week, each offering a higher price than the one preceding. I asked for enough to cover the cost of moving,—this also was provided by the sale of furniture I no longer needed. In this and other striking ways has the Little Flower proven herself my Heavenly Friend and Helper."*

Fear not to tell Jesus that you love Him, even without feeling it—it is the means to force Him to help you.—*The Little Flower.*

Advance of Church in the Near East

GROWTH OF CHURCH IN JUGOSLAVIA IS SHOWN BY CENSUS

REMARKABLE INCREASES IN CATHOLIC BAPTISMS AND
MARRIAGES—SEVERAL NEW MONASTERIES OPENED.

By FRANK MIKLAVCIC

(*Jugoslavia Correspondent, N. C. W. C. News
Service*)

Ljubljana, Yugoslavia.—When the Catholic Croatian and Slovenian provinces, formerly a part of Austria, were joined with schismatic Serbia in the kingdom of Yugoslavia, fear was expressed that the schismatic Serbs would use their influence as the majority in the State to the detriment of the Catholic minority and would start a propaganda for schism among the Croats and Slovenes. Comparative figures for the first ten years of existence of the new Yugoslavia show that just the opposite has happened.

The Catholic Church has gained steadily in strength in the new State and statistics show it ever increasing in popularity even among the Schismatic Serbs. The few Catholics who have joined the schismatic church have done so only in cases of marriage. There is little evidence of schismatic influence over the Catholic provinces, while the Catholic Church in Serbia is growing in numbers and influence.

EVIDENCES OF CATHOLIC GROWTH

Catholic sisters are being introduced into more and more hospitals and are beloved and respected by all Serbians. More Catholic parishes are being established and Catholic priests are held in high regard. The Catholic Archbishop has influence far greater than that of the schismatic Patriarch of Belgrade.

Latest statistics published at Belgrade show the remarkable growth of the Catholic Church in Yugoslavia. In the Archdiocese of Belgrade there were in 1919 a total of 19,000 Catholics. In 1928 the Catholics numbered 80,000. In the city of Belgrade there were 10,000 Catholics in 1919, and in 1928 there were 40,000.

Catholic baptisms in Belgrade in 1919 totaled 73, while there were 652 in 1928. Marriages in the city of Catholics totaled 63 in 1919 and 360 in 1928. This same proportion of increase is shown in the figures for the entire Archdiocese, which show 4,631 Catholic

baptisms in 1928 as against 84 in 1919. Catholic marriages for the Archdiocese in 1928 totaled 2,605 as against 67 in 1919.

Further evidence of the opening of a great field of Catholic activity in Serbia is seen in the fact that the Franciscans, lately, have opened several monasteries there and the Assumptionists one.

The Serbs, by their nature, are a religious people and their schismatic church seems unable to satisfy their hunger for things spiritual. They are deeply impressed by the practices and services in the Catholic Churches and, as a result, the Catholic Churches are much frequented by schismatics.

OLD PREJUDICES DYING OUT

Old prejudices against the Catholic Church, fostered by enemies for political purposes, are dying out, particularly the belief that the Catholic Church would be hostile to the aspirations and ambitions of Serbians.

THE CONSECRATION OF UKRANIAN BISHOP FOR CANADA

(*Extract from letter of Sister Superior, Sisters of the Atonement, Edmonton, Canada*)

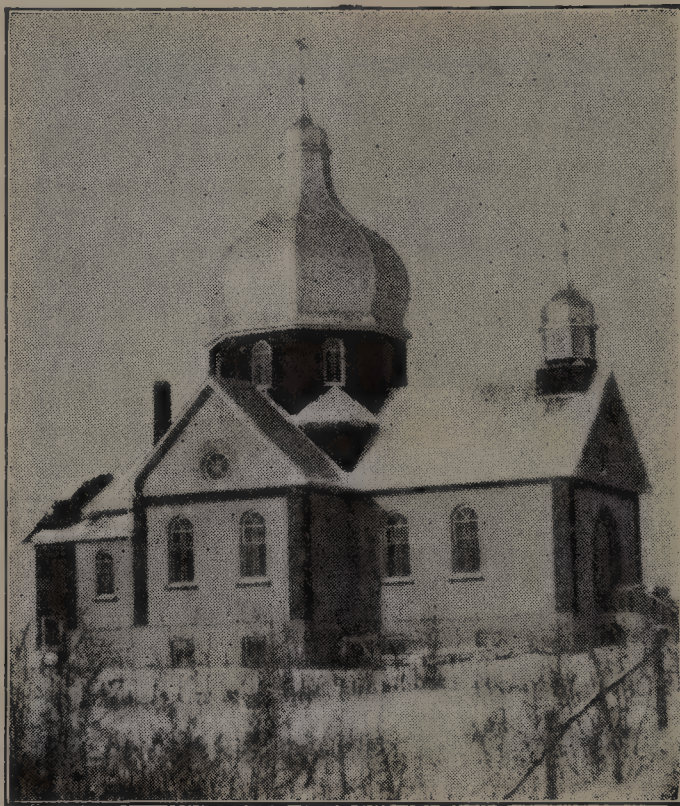
"On Sunday, July 14th, took place in St. Joseph's Cathedral, Edmonton, the Consecration of Bishop Ladyka, the new Ukranian Bishop for all Canada.

"The Cathedral was packed to the doors and the ceremony was most beautiful and impressive, especially the Procession with its large number of Clergy including many Monsignori, and Bishops. Finally came the two Consecrating Bish-

ops who were Rt. Rev. Constantine Behachevsky of Philadelphia and Rt. Rev. Basil Takatch of Pittsburgh, Pa. Then came our own Archbishop O'Leary.

"It was a great event for the City of Edmonton because Bishop Ladyka is the first Prelate of the Ruthenian Rite to be Consecrated on North American soil."

EDITOR'S NOTE: The first Ukranian Greek Bishop of Canada was Right Rev. Nicetas Budka, who resigned last year on account of broken health. Bishop Ladyka now takes his place. The Ukrainians of Central and Western Canada are not so much from that part of Russia which bears the name Ukrania, but from Galicia. The Russians proper are nearly all schismatic "Orthodox."



Shrine of the Graymoor Sisters of the Atonement at
Smoky Lake, Canada, where they work
among the Ukrainians



The Holy Childhood Association (of which the U. N. B. L. has a Branch) is a world-wide Society of Catholic children, whose object is the ransom, education and support of pagan children everywhere.

Dues for each member are twelve cents a year.

Infants and children of all ages are eligible, both living and dead.

Benefits of membership are many Masses, prayers and indulgences.

Send offerings and applications for membership to the Union-That-Nothing-Be-Lost, Graymoor, Garrison, N. Y., or to Mrs. Helen Fletcher, Mena, Ark.

AUNT HELEN'S LETTER

Dear Members and Friends of the Holy Childhood:

After the Feast of the Assumption has been celebrated, the members of the Holy Childhood Association that are of school age, will begin to look forward to the opening of school. You have had your vacation and most of you, we believe, will be glad to resume your studies. It is human nature to want a change. No matter how good anything may be (yes, even strawberry short cake or ice cream) after so long, like McDuff, we will cry, "enough."

Then we are ready for something more substantial, a hamburger sandwich, perhaps. Now we hope you have had and are still having all kinds of good times and we hope also, and very earnestly, that you will go back to your work refreshed, and ambitious to do your very best next term, not only in your studies, but also in your efforts to help the Chinese babies. If every Catholic school could have one or more live promoters of the Holy Childhood, what a harvest the pagan babies would reap every month.

There is so much work to be done and so many capable of doing the work IF (why must that miserable little "if" always block the way like a detour sign?) yes, IF they only would. Of course,

we have a great many zealous promoters and for these we are very, very grateful, BUT, why shouldn't there be more? Really, there is no reason at all, other than indifference and lack of interest in the salvation of out-cast pagan children.

A forlorn, homeless little Christian waif is surely sad enough to awaken one's sympathies, but how much sadder is the lot of the pagan waif, for whom the future holds no hope either here or hereafter. We know there is no punishment in store for the unbaptized babe, but if we will stop for a moment to consider the happiness it will be deprived of for all eternity, surely we will strive a little harder to secure for it a heavenly passport.

So now, dear Members and Friends of the Holy Childhood won't you try just as hard as you possibly can to help one of these little forsaken brothers and sisters of the Holy Infant to gain the heaven for which it as well as we, were created?

There should be a mite box on the desk of every Catholic teacher, lay or religious, to make the children remember the Missions. The children will be taught unselfishness and the work of both teacher and pupils will be blessed. Send for a mite box to the Sisters of the Atonement, Graymoor, Garrison, N. Y. and DO IT NOW.

AUNT HELEN.



The Arrival of Babies at Nanchang

THE CHINESE BABY FUND

The long list published below of recent contributions towards the rescue and support of Chinese Babies speaks eloquently of the popularity among our LAMP Readers of this particular Fund. It is a fine and most practical way of heeding the counsel of Our Divine Lord: *"Make to yourselves friends of the mammon of iniquity so that when ye fail (die) they may receive you into Everlasting Habitations."*

We understand that the majority of these infants, exposed to die by their parents and rescued by the Sisters, die shortly after Baptism. In that event their souls go straight to Heaven. What a joy it will be for the Purchaser of one of these babies to be welcomed by the beautiful infant on his or her arrival at the Gates of Paradise. Those who do not die are watched over and instructed in the Catholic Faith by the Sisters and when they grow to manhood or womanhood they marry and establish a Christian home raising up generations of Catholic Chinese after them. These will always owe a debt of gratitude to their American Benefactors who helped the Sisters feed and take care of them after they were saved from an untimely grave. They too sooner or later will express this gratitude to their Benefactors when they meet near the Throne of God, in the Heavenly Jerusalem.

CONTRIBUTIONS TO PURCHASE AND SUPPORT OF CHINESE BABIES JUNE, 1929

Previously Reported: \$2,657.47. Neil Horan, Col., to buy Clare Marie, \$5; Gustave Kopp, N. Y., \$5; Mary W. C. Welsh, N. Y., to buy Mary Teresa, \$5; Anon., to buy a Baby, \$5; M. O'L., to buy Mary Teresa Antonia, \$5; Bella MacLean, Can., to buy Stephen, Mary, Rita, Antonia, Josephine, Anna and Theresa, \$35; Eileen Mulrooney, Tenn., to buy Joseph, \$5; Maryellen Molony, Ohio, to buy Anthony Edward, \$5; Mrs. Margaret Worme, Can., to buy Margaret Marie, \$5; Mrs. Ella K. Duggan, N. Y., to buy Theresa Martin and Anthony Joseph, \$10; Mary E. Bruder, Pa., to buy Mary and Joseph, \$10; Margaret Dalton, N. B., to buy Mary Veronica, \$5; S. Callanan, N. Y., to buy a Baby, \$5; Anne Ward, Tex., to buy Mary, \$5; Mrs. John Pierce, Can., to buy Anthony Gerard, \$5; Mrs. F. Becker, Wis., to buy Anthony George, \$5; Helena Mackey, Can., to buy Joseph, \$5; Alice Cassidy, Can., to buy Joseph Anthony, \$5; Alberta Framingham, N. Y., to buy Joseph and Support, \$6; Mary Ackerman, Ia., to buy Anthony, \$5; H. K., N. J., to buy Martha Theresa, \$5; Thomas J. Fallon, N. Y., to buy Jane, \$5; Clare A. McMahon, Mass., to buy Francis Anthony, \$5; Mary E. Stanford, Pa., to buy Mary Barbara, \$5; Catherine Bohan, Minn., to buy Boniface Mary, \$5; Mrs. H. Schorske, N. Y., to buy a Baby, \$5; J. P. Tierney, Pa., to buy Marie Theresa, \$5; Francis Graff, Pa., to buy three Babies, \$15; Mrs. A. Smith, Ind., to buy Joseph Anthony, \$5; Annie McDonough, N. J., to buy Anthony, \$5; Miss M. D., N. Y., to buy Mary Rita, \$5; Mrs. Mary Gehring, N. Y., to buy Mary and Ann, \$10; Monica Doherty, N. J., to buy Philomena, \$5; Mrs. C. J. Kucera, Ia., to buy Mary Ann, \$5; Mrs. Kate E. Cassidy, Wash., to buy Margaret Irene and Mary Veronica, \$10; Jule Gibbons, Ill., to buy Anthony, \$5; M. Hally, Ill., to buy Marie Theresa, \$5; Mar-

garet Mahon, N. Y., to buy and support Joseph Anthony, \$6; Juliette S. Gagnon, Can., to buy Marie Antoinette, \$5; Sr. Mary Michael, S.A., N. Y., to buy Amelia, Josephine and Reparata, \$15; Charles E. Hilges, Ky., to buy Anthony, \$5; Ann Driscoll, Col., to buy Mary Ann, \$5; Mary Noonan, N. Y., to buy a Baby Girl, \$5; Margaret McNea, Ohio, to buy Anthony Thaddeus, \$5; Mrs. O. A. Harenburg, Ohio, to buy Alma Pauline, \$5; Rose Suglia, N. J., to buy Catherine Teresa, \$5; Tillie Schroeder, Ia., to buy a Baby, \$5; Mrs. Irene Ash, N. Y., to buy Mary Theresa, \$5; Mrs. N. Bowling, Texas, to buy Anthony Joseph and Anthony Eugene, \$12; Mrs. H. L. Peck, N. Y., to buy Mary Theresa, \$5; J. Alex Hinds, Minn., to buy a Baby, \$5; R. M. D., Mass., to buy Jude, \$5; Theorilla Alger Mich. to buy Anthony Joseph, Mary Elizabeth and Mary Magdalene, \$15; Martha Woepfel, N. Y., to buy James Woepfel, \$5; Mrs. J. F. Murphy, Conn., to buy Arthur Niles, \$5; Thomas Campbell, N. Y., to buy Thomas Anthony Jude, \$5; Mrs. B. Dugan, Pa., to buy a Baby, \$5; Mrs. Julia Shomsky, Ohio, to buy a Baby, \$5; Anon., Mass., to buy two Babies, \$10; Katherine Mace, N. Y., to buy Mary Catherine, \$5; Mrs. Margaret M. Cole, N. Y., to buy Mary, Anthony and Teresa, \$15; Mrs. E. Cumisky, N. Y., to buy a Baby, \$5; Mrs. Reynolds, N. J., to buy a Baby, \$5; Miss A. Cataline, N. J., to buy John Francis and Peter Thomas, \$10; Mrs. Mary Dunlavey, Miss., to buy Anthony, \$5; John Doyle, Pa., to buy Theresa, \$5; Mrs. George Bone, N. Y., to buy Ann Marie, Joachim and Pauline Theresa, \$15; Mrs. Beatrice Keely, N. Y., towards purchase of a Baby, \$2; Julia McGarrity, Ill., to buy Joseph, \$5; J. Hanson, Col., to buy Mary Teresa, \$5; Miss R. M. G., Fla., to buy Rose Mary, \$5; Mrs. Thomas Meany, N. Y., to buy two Babies, \$10; Helen M. Clark, N. Y., to buy Mary Therese and Joseph Jude, \$10; J. J. Tierney, N. Y., to buy three Babies, \$15; Anna Mary Fischer, N. J., to buy Mary and Joseph, \$10; Bessie C. Herberger, N. Y., to buy Anthony Francis, \$5; Helen M. Murphy, N. Y., to buy William Thomas or Marie Therese, \$5; Janie O'Connell, Wis., to buy two Babies, \$10; Mrs. George H. Smith, Pa., to buy Therese, \$5; Florence M. Sweemer, Wis., to buy Ray Jude, \$5; Mrs. N. A. R., Can., to buy Teresa Josephine and Anthony Joseph, \$10. Total to June 30th, 1929\$3,213.47

LETTERS FROM FRIENDS AND SUPPORTERS OF THE CHINESE BABIES

Mrs. J. M., Illinois: *"Enclosed find five dollars for a Chinese baby girl to be named Mary Anne. I promised this if cured of the effects of a serious fall. I wish the baby called Mary in honor of Our Blessed Mother and Anne, in honor of St. Anne. I will send more for support of baby when I can afford it."*

F. G., Pennsylvania: *"Enclosed herewith you will find a check for fifteen dollars for the purchase of three Chinese babies. This offering is in fulfillment of a promise made to St. Anthony in return for a favor granted me."*

Miss M. L. V., Connecticut: *"Enclosed is a check for five dollars for the purchase of a Chinese baby boy, to be called Charles. This money is given by my sister-in-law, a Protestant, in memory of her husband, for whom the baby is to be named."*

A. G. W., Michigan: *"Find enclosed five dollars that I promised for the purchase of a Chinese baby, to be called Leonard Anthony, in thanksgiving for the recovery of a small boy whom I nursed in the winter."*

A Tale of a Chimeless Belfry

A Cornish Legend.

E. M. ALMEDINGEN

Far away in England, along the Cornish coast, when the tide is high and the wind is fierce and the white-crested breakers dash against the shore, raising a deafening symphony from the depths of the angry sea, the fishermen, safe in their little cottages, will strain their ears, shake their heads knowingly and utter an obscure sentence.

"Aye! Don't you hear them? Can't you hear them—the chiming bells of Bottreaux?"

Now the facts are that all that is left at the present time of the ancient church of Bottreaux (accurately known as "Forrabury") is a grim enough ruin of a tower, raised some three hundred odd feet above sea level, surrounded by barren land. Both history and legend will tell you that the Bottreaux church had never possessed any chimes and hence my curiosity was pricked when I heard them allude to the Bottreaux bells pealing in the storm. So I eagerly listened to the legend.

True, the Bottreaux folks had no chimes of their own, but the spirit of competition ran hot and strong even in those remote days. "Why shouldn't our church be as good as any other?" argued the faithful and there was some reason for it.

Because—at no great distance from Forrabury was Tintagel—legendarily famed as King Arthur's bulwark on the Cornish coast and Tintagel, of course, had its own church and the latter possessed a belfry! Ah—those silver chimes! Their pealing was a by-word for sweetness and harmony throughout the country and the bell-less people of Bottreaux admired it, too. Yet quite excusable envy went side by side with their admiration. Why, indeed, should a neighboring church claim the monopoly for sweet chiming—whilst they at Bottreaux had not as much as a single bell to their tower?

Few were the rich parishioners at Bottreaux, but many and valiant were the efforts they made to get together a sufficient sum of money. Bells should go on top of their lofty tower and they would not be inferior to those at Tintagel! Indeed—the Bottreaux chimes were to be the finest that money and searching could get.

So—at last—they sent their order to London. To their great joy they were able to lay their hands on a really remarkable set of bells, and when the folks heard of their speedy arrival, they began to feel happy indeed.

"No more will Tintagel rule it over us with their chimes," said they proudly, and got their hitherto empty and silent belfry all ready for the great day.

Yet the old saying held good then as it does even now: there is many a slip between the cup and the lip!

The anxiously expected ship, laden with the precious cargo, entered the Bottreaux bay. Its pilot, himself a Tintagel man, heard the clear chimes of his

native bells carried far out from the shore. They were ringing the opening notes of the familiar hymn: "Come to thy God in time, in time, yea, in good time come to thy God."

And the pilot's heart leaped within him for joy.

"May God be thanked,"—he shouted to the Captain—"for having brought us safely so far. If it be His will, we shall touch land before sunset."

But the captain—a Bottreaux man, gave an ugly scowl for reply. His piety was of a somewhat different coloring.

"You just wait!"—he snarled at his pilot—"There will be time enough for such thanksgiving when we have landed. If we have been safe up to now, 'tis wholly due to our good ship and good steering."

"And to God," insisted the pilot.

The Captain shrugged his shoulders.

"Have it your way! Anyhow, it is no use worrying now. Look at the clear skies. 'Tis hardly likely the wind will change before nightfall. I tell ye—'tis the good ship and the fair weather that have brought us through! Thank God indeed! Time enough to think of that when the bells are hoisted up in the tower. Look to your steering, man, and stop mouthing your prayers. The skies are clear—the wind is steady. We are in the bay! What more d'ye want?"

The pilot made no answer. The captain's language shocked him deeply. But he attended to his job, his ears, meanwhile, catching the far-flung strains of the familiar hymn: "Come to thy God in time, in time, yea, in good time come to thy God."

The ship moved on steadily. The irreverent Captain continued jeering at his pilot's piety. "You just look at the skies,"—he said time and again—"and the wind is so good! Even God himself could not change it in a moment."

The pilot made no reply. At this very minute his keen eyes espied a tiny ugly black speck on the far horizon. Such a tiny speck of a stormcloud. With his hand trembling, he pointed out the speck to the captain.

"And what of that?"—jeered the latter. "Why, man—are you a sailor or a fool? This could not reach us before midnight! Get on with your job."

Yet, even as he spoke, the wind rose suddenly. The hitherto quiet sea broke into a deafening song of unleashed foaming fury. The skies turned grey and black—their darkness zigzagged by flashes of terrible fork lightning. A moment—and a huge sea leaped over the ship, sweeping masts, cordage and men in its terrific passage. A roaring wrench—and the craft—with its precious cargo—disappeared under the angry waves, silencing the captain's impiety forever.

The folks on the coast learned the story from the Tintagel pilot—he being the only survivor of that stupendous wreck.

So—in spite of all efforts made by the people of Bottreaux—their belfry stood empty of bells, for they could raise no more money to get another set and the coast folks believe to this day that the drowned bells are chiming from under the bay whenever the skies look ugly and dark and the wind gathers its strength for the oncoming gale.

RICH HARVEST FOR WHITE FATHERS IN EQUATORIAL AFRICA

Mugera (Urundi, Belgian Congo, Equatorial Africa).—In seven years the White Fathers in the Vicariate Apostolic of Urundi, Belgian Congo, Equatorial Africa, have increased the Christian community by 19,000. In April 1922 they counted 12,000 faithful; in April 1929 the figure has mounted to 31,000 while 50,000 catechumens are under instruction. Urundi thus takes rank as one of the few spots on earth where a strong Mass movement toward the Church is in progress.

The situation has been neatly summed up by a priest from a nearby area after an examination of conditions in this country, "Nowhere have I found ground for such great hopes; a favorable government, an extraordinary movement among the great ones and among the masses toward baptism; in short, a genuine turning point in history. No obstacle opposes except lack of missionaries."

Urundi and Ruanda are two territories which formerly were part of German East Africa and which were given to Belgium as mandates after the war. They are favored generously by nature, being rich cattle countries, and are populated by a handsomely built and intelligent people of great promise for the Church and for the civil power under whose tutelage they are.

JAPANESE REAR ADMIRAL RESIGNS TO LEAD CATHOLIC YOUTH MOVEMENT

Sapporo (Japan).—The Sapporo press gives prominence to the news that Rear Admiral Yamamoto, leading Catholic layman of Japan, long attached to the person of the Emperor as French interpreter, has resigned his post to assume leadership of the Japanese Catholic Youth Association.

Rear Admiral Yamamoto has long been regarded in Church circles as the outstanding Catholic in the Empire. Despite the fewness of his fellow Churchmen and the eminence of his position he has always been fearless and outspoken in professing his faith. On the occasion of the consecration by Pope Pius XI of the first Japanese bishop, His Lordship Januarius Hayasaka, Admiral Yamamoto, in the name of the Japanese Catholics sent to His Holiness an expression of their joy and their devotion to the Holy See. For this he was bitterly attacked by the Buddhist priests and accused of treason to his country and the Emperor.

Though Japanese Catholics number less than 100,000 in a total population of 83,000,000 their ranks include members of prominent families of the nation. The wife of the present Vice-Minister of Foreign Affairs and the wife of the Ambassador to the United States, Katsuji Debuchi, are both converts to the Catholic Church.

WIT AND HUMOR COLUMN

"IMPOSTOR" TELEGRAM

A proud young father telegraphed the news of his happiness to his brother in these words:

"Handsome boy has come to my house and claims to be your nephew stop we are doing our best to give him a proper welcome."

The brother, however, failed to see the point and wired back:

"I have no nephew stop the young man is an impostor."

THE MARRIAGE OF EUCLID AND ALGEBRA AND WHAT BECAME OF IT

In a recent list of examination "howlers," a schoolboy, who is evidently a keen student of Greek mythology, tells us that Algebra was the wife of Euclid. With this knowledge the whole family history can easily be reconstructed. Probably they had a daughter called Geometry, who grew up to be a very beautiful woman (though a trifle angular). She had three young men clamoring for her hand, and one of them was called Hypothenuse. Well, to make a long story short, Euclid borrowed money from all three, because he was hard up. This was because Algebra said that her need for a new hat and coat was simultaneous (or was it quadratic). Anyway, when trouble arose about paying back the money Geometry said that if Euclid squared Hypothenuse the amount would be equal to the sum if he squared the other two. And that is how the story began. Geometry and Hypothenuse lived happily ever after.—*Truth*.

Hostess (at children's party)—Won't you have another piece of cake, Alice?

Alice (who had promised mother not to answer "yes")—Well, the idea is not repugnant to me.

Mistress—Oh, dear, Mary, something else you've smashed?

Mary—Yes, ma'am; they do seem to break so easy on this stone floor.

Patricia—My ancestors came to this country on the Mayflower.

Geraldine—I always thought you came from a lot of cheap skates. My ancestors came over first cabin in a Cunard liner.

Televox—Munchweiler is always borrowing trouble.

Robot—Yes, but that isn't the worst part of it—he always wants to pay back more than he borrows.

Street Car Conductor—Madam, this transfer has expired.

Irate Old Lady—Well, what more could you expect with the cars so poorly ventilated.

Lady (in small town)—I'd like a magazine for a boy—about 10 years old.

Clerk—We haven't any as old as that, madam. Have you tried the local dentist's office?

When a man reaches into his hip pocket these days you don't know whether he is going to shoot or poison somebody.

The Seraphic Patriarch and His Spiritual Progeny

FRANCISCAN EDUCATORS MEET

The Eleventh Annual Meeting of the Franciscan Educational Conference was held at St. Bonaventure's Seminary, Alleghany, N. Y., on June 28, 29, and 30. Over forty Friars from all parts of the States and of Canada were in attendance. The general theme of Franciscan Education received treatment in its various phases. In an endeavor to preserve the activities of the Order from deviating in any way from its traditional and characteristic spirit, particular attention was devoted to the fundamental question concerning the attitude of St. Francis towards learning.

The absence of express proscriptions in the Rule of St. Francis in matters of education, and at the same time his frank antagonism to the vapid intellectualism of his time, had led to an erroneous conception of the Saint's views. His filial devotion to the Church made whatever proved most serviceable to the interests of the Church dearest to his heart. As education is of eminent importance in the Church in modern times it cannot be excluded from the Franciscan apostolate. The vision of Innocent III, in which he beheld Saint Francis supporting the tottering Church, would not find realization today, were the Friars to exclude education from their program of action. This basic question was ably expounded in the paper: "St. Francis' Influence on Education," by the Rev. Robert Hammer, O.F.M., Ph.D., of New York, N. Y., as also in the paper entitled: "Franciscan Educational Ideals" by the Rev. Dunstan Dobbins, O.M.Cap., B. Litt.

The solutions arrived at gained emphasis from a consideration of the splendid history of the Friars during the past seven centuries, as described by the Rev. Charles Neukirch, O.M.Cap., Ph.D., of Rensselaer, N. Y., treating the subject, "Franciscans as Educators." Since the regulations of Canon Law and the Constitutions of the Franciscan Order offer complicated and particularized enactments on teaching, the theme "Ecclesiastical Legislation on the Subject of Education" was thoroughly explained by the Rev. Valentine Schaaf, O.F.M., J.C.D., of the Catholic University, Washington, D. C. Special stress was laid on the matter of accrediting Franciscan schools and affiliating them to other prominent educational institutions. The Rev. Conrad O'Leary, O.F.M., of Alleghany, N. Y., offered valuable suggestions in his paper on "Education as a Subject in our Franciscan Schools."

His paper was complemented by another entitled "The Training of Franciscan Teachers" by the Rev. Vincent Fochtman, O.F.M., Ph.D., of Quincy, Ill. The Very Rev. Thomas Plassmann, O.F.M., Ph.D., S.T.D., who was President of the Conference since its foundation was unanimously reelected at the close of the meeting.

The Mission Ruins

Now clad in the Franciscan brown
He walks the twi-lit corridor,
In dreams rebuilding the renown
And glory as they were before.

There lingers in the stones a thrall
Historic in its memory,
Which builds again each wasted
wall
From out a vision's treasury.

The flowers creep through crevices
With all the grace of varied hues,
And fill the old and waste places
With colored beauty as they
choose.

"Ah, God must love this place," he
said,
"And He will bring new walls
to pass;
"Then, soon, the place which I now
tread
"Will echo Breviary and Mass."
—J. R.

THE LADY POVERTY

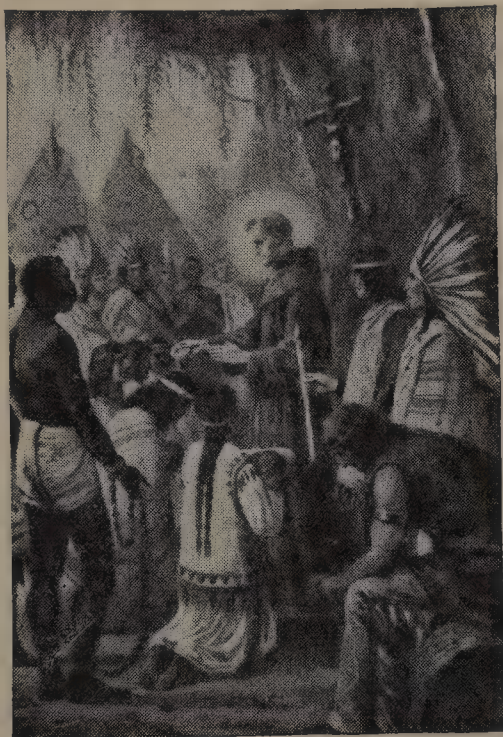
I met her on the Umbrian hills,
Her hair unbound, her feet un-
shod—
As one whom secret glory fills;
She walked, alone with God.

I met her on the City streets,
But changed, her aspect then;
With heavy eyes and weary feet,
She walked, alone with men.

—Evelyn Underhill.

CAUSE OF AMERICAN POOR CLARE

The preliminary inquiry into the proposal to canonise Mother Mary Magdalene Bentivoglio, founder of the Poor Clare Convent in Omaha, has opened before a tribunal constituted by the right Rev. Joseph F. Rummel, Bishop of Omaha. Mother Mary Magdalene, an Italian noblewoman, came to America half a century ago and died in Evanston, Illinois, thirty years ago.



St. Francis Solanus of the Franciscan Order, Apostle and Wonder-Worker of the New World. Died at Lima (Peru) in 1610.



St. Anthony's Page



St. Anthony Pray for Us

Interior of Proposed Shrine

PADUA, THE CITY OF "IL SANTO"

BY ROXANNA GRATE IN *Crusader's Almanac*

The stillness of a late spring noontime; the dazzling sun beating down upon tiled roofs and open places; the endless cool colonnades; the purple shadows in recessed doors, or across the grassy sward beneath a spreading tree in some half-glimpsed park; and the domes and minarets of San Antonio—these are the impressions to be carried away from a visit to Padua; then, add the unwithering joy that one has passed within the portal of "Il Santo" and has made supplication at the very tomb itself of "the dear Franciscan Saint!"

APPROACHING THE CITY

Padua is a very old town and had already known many centuries of human life before St. Anthony came to add new lustre to its name.

Its situation not far from the waters of the Adriatic Sea gave it a prominent place in the commercial world of old Rome, and among its later monuments may still be traced the ruins of the work of those mighty builders who followed the Roman Eagle. Even the ordinary approach by a modern steam car cannot entirely dispel the age-old atmosphere of St. Anthony's City; and if the traveler choose to enter by the ancient Venetian route he need exercise little effort to recall mediaeval days. Here, at the North Gate by the Ponte Molino, is the tower from which Galileo studied the stars while teaching mathematics at the University. Yonder in the second story of an archway off the road, named now the Via Dante, is an enormous clock set up about 1350, and said to be one of the first striking clocks in all Europe. On the

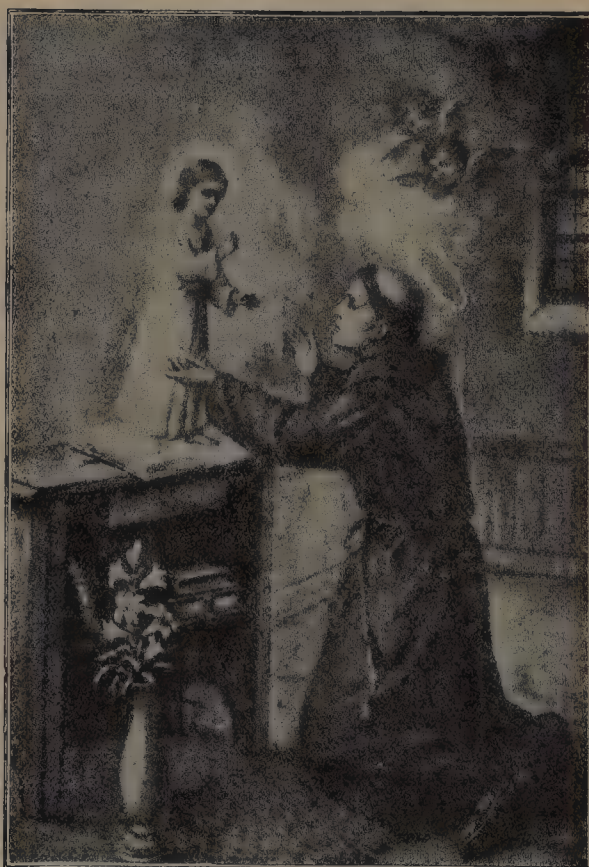
Piazza dei Signori, as it was formerly called, rises the Venetian Lion on its marble column, sure sign of the domination of a city by Venice. And from beneath the broad gateway of the University stream eager students, proud successors of Sir Philip Sidney, of Tasso, and of William Harvey, to name but one of the soldiers and of the writers and of the scientists who have drawn their inspiration there.

OUR LADY'S CHAPEL

One relic of the old Roman rule is particularly interesting, the site of the Arena where Roman holidays were celebrated with all the pomp of the Empire, though no trace of its greatness now remains. Instead, the smoothed and leveled ground is laid off in lawns and flower-beds, cared for by the municipality itself. From the stones of the ruined structure, however, were built the palace of a powerful Paduan family, and a chapel dedicated to the Mother of God, both of which are still standing. About the latter, the story is told that one Enrico Scroveno built it to redeem his father's reputation from the charge of usury and miserliness which besmirched it, and for which Dante placed him in the seventh circle of the Inferno. Under the brush of Giotto, the walls of this chapel have taken on a marvelous representation of the Life of Christ and His Blessed Mother which have made them one of the choicest art treasures of this art-loving city.

MILES OF COLONNADES

It is a never-ending delight to wander through the colonnades before the Paduan buildings, gazing into the curious shops, the barred windows which admit little light and less air. These colonnades—there are miles of them—produce the effect of narrowing the streets proper until they



St. Anthony and the Holy Child

seem to be mere dark passages. Indeed a single line of street cars almost entirely fills them. But the pillars which support the colonnades are vastly interesting as they have been erected through four or five centuries and contain a world of history and art-lore in themselves. And then to think of the coolness and the shadow of the protecting roofs, a boon unspeakable to the stranger beneath the Italian sun!

"Il Bo"

The University of Padua has always been such a feature in its civic life that sometimes the city is called simply "the University Town."

It was founded in 1222, some nine years before the death of "the wonder-worker," on the site of what had been a famous tavern marked with the sign of the ox, hence its name, "Il Bo." In those ages, only the Pope or the Emperor could issue the charter which sanctioned degrees, and the Paduan Charter was a Papal gift. Many scholars from foreign lands studied there, for it was one of the most renowned law schools in Europe, and at one time, it is said, no fewer than 22 different nationalities were registered. The Germans seem to have been most generously represented, though there were men from as far north as Scotland. One enthusiastic Italian, writing of the students, says: "Many of the wealthier young men came to Padua to enjoy life and to be initiated into good manners." A fine bit of praise, that, for one's own country! Perhaps no more certain testimonial of the greatness of the University remains than the "City of Stone," that is, a collection of statues of the famous men who have studied or taught there, to be found in the Prato della Valle, a sort of park not far from the Church of St. Antonio. These statues, the number of which is bewildering, have been erected by different cities and governments to honor their great sons in the city of their chosen Alma Mater. The statues are really very ordinary as art products, but since each is dressed in the costume of his country and age, they are all worthy of study.

THE FAIR

The Prato della Valle is the scene of a yearly fair on the Feast of St. Anthony, one of the very few survivals of the real mediaeval fairs. From far and near come traders with their wares; booths and tents are set up in the great open place, making it a spectacle of life and color. All sorts of games are held, prizes being distributed to the successful players; speeches are delivered by orators from public galleries; and jesters entertain the crowds by their merry quips and jibes.

Besides the Prato della Valle, the lovely old Botanical Gardens form a charming park. Their trees are especially fine, and many old friends from the far north surprise one by their healthy growth. There is a huge palm said to have been planted in the sixteenth century, and a plane tree, hollow with age, which is the progenitor of all the plane trees in Europe. Or so the story goes. It reminds one of the orange tree at Rome which was planted by St. Dominic. He dropped a seed brought from his native Spain into the ground at Santa Sabina, and thus began the orange industry of Italy.

(To Be Continued)

CONTRIBUTIONS TO ST. ANTHONY'S FARM

We are very grateful to those who remember St. Anthony's Farm when they send an alms to Graymoor. There is still a large debt resting upon the Farm, not alone due to the purchase of land, all of which is not yet paid for, but most of all on account of the very extensive improvements that have been made in equipping the farm. The enlargement of the Sisters Convent last year and the erection of Saint Anthony's Chapel, for example, cost \$11,000.

Later we will report to our readers just what the balance of the debt is, so that they will know what will be required to pay off every financial encumbrance now resting on the Farm.

Previously Reported: \$8,745.16. Mrs. F. X. M., \$25; Mrs. C. R., \$1; E. J. H., \$2; I. W., \$10; Mrs. J. W. C., \$1; S. C., \$5; M. P. L., \$5; Mrs. E. B., \$1; Mrs. O. W., \$5; Mrs. J. S., \$4; M. E. K., \$2; Mrs. H. C., \$3; H. F. T., \$12; Anon., \$1; Mrs. A. M., \$1; Mrs. W. W., \$1. Total to June 30th, 1929.—\$8,824.16.

ST. ANTHONY'S NOVENA

A new Novena to St. Anthony at his Graymoor Shrine begins on every Tuesday. This Novena constitutes an endless chain,—for before the one of the preceding Tuesday is completed a new Novena is begun, thus they interlock as the links of a chain, that has no end.

For seventeen years this Novena has continued in what we call "St. Anthony's Corner," of our Monastery Church of St. Francis, and when the new National Shrine is erected in honor of the Seven Hundredth Anniversary of the Wonder-Worker's death at Padua, we trust the same Novena will continue for seven hundred years more, if the world lasts so long.

Below we publish a few of the hundreds of testimonials constantly being received at Graymoor from the Clients of the great Franciscan Wonder-Worker, bearing witness to his powerful intercession.

THANKSGIVINGS FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF ST. ANTHONY

Mrs. E. B., Springfield, Mass.: "*Through the intercession of St. Anthony, my husband has obtained employment and in gratitude we are enclosing an offering for St. Anthony's Shrine.*"

Mrs. I. J., Chicago, Ill.: "*Enclosed find thank-offering for St. Anthony's Shrine I am getting along very well after undergoing a serious operation the success of which I beged of St. Anthony.*"

J. F., Halifax, N. S.: "*Sometime ago I requested you to place my petition in your Novena to St. Anthony, that I might obtain employment. I went to work last week and as I received my first week's wages to-day, I thought I would share with St. Anthony.*"

L. C., Bradford, Mass.: "*Enclosed find thank-offering for St. Anthony's Bread for favor granted,—I asked that sickness would be averted and the response was miraculous.*"

Mrs. F., Long Island, N. Y.: "*Enclosed is thank-offering which I promised to St. Anthony, if, through his intercession a lost diamond be restored.*"

St. Anthony's Shrine Building Fund Now Forty-Five Thousand Dollars

The Net Total to the credit of the Building Fund of St. Anthony's National Shrine on the Mount of the Atonement, which is to be erected in Commemoration of the Seven Hundredth Anniversary of his death two years hence, now amounts to a little over Forty-Five Thousand Dollars (\$45,000.00.)

When St. Anthony's Clock Number Nine made its first appearance in The Lamp the proposal was to raise One Million Dimes (\$100,000.00), as the sum required for the erection of St. Anthony's Greater Graymoor Shrine. As the movement however has developed since and the architect's preliminary plans have been submitted we find that a Church worthy to be called a National Shrine of St. Anthony cannot be erected for less than a Quarter of a Million Dollars. The immediate office of Clock Number Nine is to raise a Preliminary Fund sufficiently large to justify the commencement of building operations. A Million Dimes, or One Hundred Thousand Dollars, is just about what we will require for this purpose and, therefore, the Index Finger of the Clock will tell our Readers how far we have progressed towards the commencement of the Shrine. The importance of pushing the hand of the Clock more rapidly around the dial must be evident to all because the time is drawing short. The Seven Hundredth Anniversary of St. Anthony's Death will be June 13th, 1931, or less than two years hence. We hoped the hand would have passed the half-way star of St. Anthony's Clock ere this.

It is very gratifying that so many thousand lovers of St. Anthony have actually contributed to the erection of his Shrine but as we explained last month the cost of carrying on the mailing Campaign is so great that owing to the smallness of the individual contributions we have actually netted so far only forty-five thousand dollars (\$45,000.00.) What we now need are pledges for a period of three years of something over \$1.00 a year, say \$2.00, \$3.00, \$5.00, \$10.00, \$25.00 or \$100.00 a year. If the Readers of The Lamp who are interested in the erection of this Shrine will send such pledges in the near future it will greatly expedite the movement of the Clock. If we can secure a cash total of One Hundred Thousand Dollars by Christmas we shall have cause to greatly rejoice and we promise the Clients of St. Anthony in that event that we will push on the construction of the Noble Shrine as rapidly as possible.

Next month we expect to give you a preliminary picture of the Shrine as sketched by Mr. Stanton, the architect.

ST. ANTHONY TAKES PITY

M. M. D., Philadelphia, Pa.: "Three years ago my sister and I lost quite a sum of our hard-earned money in speculations. We started a Perpetual Novena to St. Anthony and promised a donation of one hundred dollars (100.00) and publication if we got back the amount lost. Thanks to St. Anthony, the Little Flower and St. Joseph we did and we are enclosing a check for one hundred dollars (\$100.00)

in honor of St. Anthony and want others to know. St. Anthony never fails me.

Mrs. W., Philadelphia, Penna.: "Enclosed find check for St. Anthony's Bread Fund which I promised if St. Anthony would locate a Stock Certificate I had mislaid. Many thanks to him as he seldom fails to hear me."

T. H., Cincinnati, Ohio.: "I promised St. Anthony this offering if I obtained an increase in salary."

Amount to be Raised—ONE MILLION DIMES



Total Contributed to Date: 451,628 Dimes



OUR LADY'S SEALS HAVE COME

We made the announcement to our Rosarians last month that a Seal Campaign was to be inaugurated to raise the necessary funds for the erection of a new and worthy Shrine in Our Lady's honor on what we call our Graymoor *Portiuncula*,—that little portion of ground, on which stands the Convent of our Sisters and the original St. John's Church, which was the providential means of bringing both the Franciscan Sisters of the Atonement and the Friars to Graymoor.

We also stated that an order for twelve million Seals of Our Lady of the Atonement had been placed with the American Lithograph Company. We now announce that the order has been executed and the Seals are now in our possession ready to go out on the wings of the aeroplane, or by means of the iron horse, northward, southward, to the near East of New England, and the far West of the Rockies and the Pacific Coast, bringing tens of thousands to a knowledge of Our Lady and her NEW TITLE, and yet one that is older than Christianity and dates back to the institution of the Jewish ceremonies by Moses by Divine command and direction. *Yom Kippur*, or the Day of the Atonement, is as old as the Jewish religion.

We hope our Rosarians will not wait until the seals are sent to them through the agency of Uncle Sam's mail carriers, but will order a supply sent to them at once.

We count on the enthusiastic cooperation of ALL the members of the Rosary League in building a worthy Shrine in honor of Our Lady of the Atonement at Graymoor, one

that will be a source of joy and pride not only to us, but for generations after us.

SEPTEMBER NOVENA TO OUR LADY OF THE ATONEMENT

The Novena to Our Lady of the Atonement begins next month on the vigil of the Feast of her Nativity, Saturday, September 7th, and ends on the Octave of this important feast of the Blessed Virgin. It is a Novena therefore that should be very liberally patronized and participated in by the members of the Rosary League.

The petitions that are sent into Graymoor for this Novena are prayed for very earnestly by the Sisters. It is not only during the day that all the Sisters pray but two of them are always found watching before the tabernacle from twelve to one o'clock every night.

The Friars on the Mountain also observe this Novena, and unite with the Sisters in invoking Our Lady on behalf of all who participate in its observance.

The Assumption

(August 15)

Sing, sing ye Angel bands,
All beautiful and bright!
For higher still, and higher,
Through fields of starry
light,
Mary, your Queen, ascends
Like the sweet moon at
night.

A fairer flower than she
On earth hath never
been;
And, save the Throne of
God,
Your Heavens have never
seen
A wonder half so bright
As your ascending Queen.



*Mother of Christ, Mother of Christ
What shall I do for thee?
I will love thy Son with the whole
of my strength
My only King shall He be.
Yes! Mother of Christ, Mother of Christ
This will I do for thee
Of all that are dearly
cherished here
None shall be dear as He.*

THANKSGIVINGS FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF OUR LADY OF THE ATONEMENT

Mrs. M. J. B., Grand Rapids, Mich.: "A year ago I wrote to you asking you to pray to our Lady of the Atonement for a friend, who was then keeping company with a non-Catholic. Thanks to your prayers my favor was granted as a short time ago she was married to a good Catholic young man."

R. A. O'H., New York: "Some time ago I wrote and asked if you would make a special effort during the Novena to our Lady of the Atonement on behalf of my nephew that he might be successful in passing the Bar examinations. Yesterday he received a letter saying he had failed. Today his name appeared among the successful candidates in the noon edition of our leading paper. Please thank our Blessed Mother for this great favor."

A. G. R., New York: "I promised the enclosed thank-offering if I rented some rooms in my house. Our Lady of the Atonement granted my petition."

D. F., Brooklyn, N. Y.: "Enclosed find an offering to fulfill a promise to Our Lady of the Atonement. Some time ago I wrote to ask your prayers that we would be able to dispose of a lot and building. We are most grateful for your prayers as our favor was granted."

Mrs. J. M., Washington, D. C.: "About a month ago, I wired the Sisters of the Atonement to start a Novena for my boy who was taken seriously ill. He was delirious for several days and the doctor said by morning to expect the worst. Every medical aid was given him but I thought only of the Great Novena at Graymoor, and immediately sent the telegram. The next morning the child specialist was agreeably surprised and delighted to see the decided change in the patient. He has fully recovered and we feel we owe a debt of gratitude far beyond our power to pay, to our Lady of the Atonement and the kind Sisters at Graymoor."

A. L. D., Boston, Mass.: "During the last Novena to our Lady of the Atonement I asked for success in my work. Unexpectedly I have been offered a much better position and feel it is in answer to your prayers."

Mrs. M. A. K., New York City: "Enclosed find offering in thanksgiving to our Lady of the Atonement for obtaining a position for my brother-in-law, who was out of employment for months."

Mrs. W. V., Peoria, Illinois: "Some time ago I promised Our Lady that I would send you an offering if she would help me find a stenographic position. I found a very desirable position."

Miss C. B., Monroe, Mich.: "I must come again with the

fulfilment of promises made to Our Lady of the Atonement for favors received through her intercession. I am very grateful indeed, so am enclosing thank-offering to be used for Our Lady's most needy cause at Graymoor."

C. R., Rome, N. Y.: "Through your prayers in the Novena of Last Resort I have received two special favors from our dear Lord and Our Lady of the Atonement."

Springfield, Mass.: "Enclosed please find an offering in thanksgiving for the speedy recovery of my daughter who was seriously ill. I am most grateful to our Lady of the Atonement."

R. C., Detroit, Mich.: "Let me tell you of a wonderful favor granted me through our Lady of the Atonement. We were desirous of selling a lot but had no success until I made the Novena of Last Resort. I also placed the Atonement medal on the lot near the sign. In less than a week after we placed the medal there, we had a call regarding the sale of the lot and this week the deal was closed. I hasten to thank the Sisters for their prayers in my behalf."

E. McD., Westville, Ill.: "Kindly publish my thanks to our Lady of the Atonement and Saint Anthony for a successful operation."

C. J. R., Haverhill, Mass.: "A friend of mine to whom I recommended the Novena of Last Resort, has received two favors through our Lady of the Atonement."

J. P. G., Penn.: "Some while ago I made the Novena of Last Resort and thanks to Our Lady of the Atonement I am cured of eczema."



St. Clare's Mission Settlement, New York City

ROSARY LEAGUE INTERCESSIONS

Special Intention for August
Cultivation of Prayerfulness

Other Intentions.

Conversion to Christ and Holy Church of the One Thousand Million who are still pagan. Conversion of all Eastern Schismatics, Anglicans and other Protestants to Catholic Unity. Conversion of the Jews. For the China, Japan, Africa and India Missions. Supplications for Priests and Religious in their sphere of service.

Spiritual Favors: 779. Concerning vocation to the Priesthood or the Religious Life or guidance therein, 55; Happy Marriage for 66; Grace of Temperance, 63; Return to God and the Sacraments, 158; Special Intentions, 2,378; Conversion to Catholicism, 143; Happy Death for 64; Repose of 916 souls.

Temporal Favors: 691; Restoration to health, 769; Return of lost articles, 22; Prayers are asked by 52.

Financial and Industrial: Success for 261. Suitable employment for 398. Good sales or rentals for 196. Financial aid for 333.

Thanksgivings are rendered by 740.

URGES PEOPLE TO JOIN IN CHANTS

POPE RECOMMENDS MORE ACTIVE PART IN WORSHIP
BY CONGREGATIONS

(By N. C. W. News Service)

Rome.—Urging the people to take an active part in divine worship and to learn the chants so well that they may join in the singing during services, as formerly was the custom everywhere, Pope Pius XI has made important recommendations accompanying an Apostolic Constitution on Liturgy, Gregorian Chant and Sacred Music, just issued. The Apostolic Constitution prepared on the 25th Anniversary of the *motu proprio* of Pope Pius X, was published in the latest issue of *Acta Apostolicae Sedis*.

The recommendations of His Holiness, made in the hope of furthering the aspirations of Pope Pius X, urged that the custom of singing by the congregation be re-established and suggested churches, schools, associations and unions could contribute greatly to this work.

"It is absolutely essential," His Holiness said, "that the faithful not appear to be strangers or dumb spectators, but, seized by the beauty of the liturgy, they should take part in the ceremony, mingling their voices alternately with that of the priest."

SAFEGUARDING OF WORSHIP

The constitution declares that since the Church has been charged by its founder, Jesus Christ, with the responsibility of safeguarding the sanctity of divine worship, it has the indubitable authority to prescribe what shall assure the perfect order of this ministry; ceremonies, rites, formulas, prayers and songs. All of these may be called by the proper name, Liturgy.

"Liturgy," it says, is indeed a sacred thing. Through it the soul is elevated and united with God . . . There is a certain connection between dogma and liturgy as there is between the Christian religion and the sanctification of the people. Thus Pope Clementine I expressed his belief that the measure of faith is declared in the venerable formulas of liturgy: 'The law of prayer determines the law of faith.' For when the leaders of sacred assemblies perform their duties by virtue of their calling, they plead before Divine Clemency the cause of humankind, and they pray and plead with the entire Church which unites its supplications with theirs."

The document next reviews the history of Liturgy and discusses the importance of the *motu proprio*. It deplores the fact that the wisdom contained in this *motu proprio* has not been completely applied in certain places, and that the following excuses have been offered: "Although solemnly promulgated, these regulations are not obligatory." "Some others," the constitution adds, "after submitting, have gradually become complacent to a sort of music that is absolutely essential to keep outside the churches. In some places, particularly for the solemn celebration of centenaries of illustrious musicians, compositions have been executed in the temple, which, though doubtless beautiful in themselves, are ill-suited to the sanctity of the

place and of Liturgy and should not be played in churches."

RECOMMENDATIONS OF PIUS XI

Pope Pius XI makes the following recommendations in the hopes of furthering the aspirations of Pius X:

Aspirants to the priesthood should learn the Gregorian Chant and sacred music at an early age, even prior to entering the seminary.

In seminaries and other establishments of ecclesiastical education, frequent, if not daily, instruction in sacred music should be instituted. In chapters and communities, there should be periodical meetings to consider dispositions and regulations concerning the church music. The authentic Vatican edition of the Gregorian chant is the one that should be followed.

Musical chapels, successors to the *scholae* of old, should be established not merely in conjunction with cathedrals and important churches, but even in the smaller churches and parishes, and Gregorian chant and sacred polyphony should be executed there.

To have the chant accompanied by various musical instruments is not the ideal of the Church. "No instrument is so excellent or so perfect as to surpass the human voice when the soul would address to its omnipotent God its prayers and praises."

The traditional instrument of the Church is the organ, which should be used for playing pious harmonies worthy of sacred places.

The people should take an active part in divine worship and should know the chants so well that they could join in the singing, as was formerly the custom everywhere. The custom should be re-established and church schools, associations, unions and establishments can and should contribute greatly to this. The bishops should procure such instruction for their people. "It is absolutely essential that the faithful must not appear to be strangers or dumb spectators, but, seized by the beauty of Liturgy, they should take part in the sacred ceremonies . . . mingling their voices alternatively with that of the priest."

ORGAN INSTRUMENT OF CHURCH

On the subject of organ, the Apostolic Constitution says: "There is an instrument that has come down to us from the early church, and which is suitable for the church; it is called the organ. Its fullness and majesty have rendered it worthy of being associated with Liturgical Rites, to accompany the singing and, during the silence of the choir, and according to the prescribed regulations, to execute proper harmonies.

"But in this respect also, it is necessary to avoid confusing the sacred with the profane. Either through the fault of the organ makers or of certain organists who are too favorably inclined to the production of ultra modern music, this magnificent instrument is deviating from the end for which it was intended . . . When this sort of music is introduced, the Church must condemn it absolutely. When the tones of the organ are heard in the church, they must express the majesty of the place and the sanctity of its rites."



"WHY I WOULD CHOOSE A CATHOLIC COLLEGE"

To the EDITOR OF THE LAMP:

Most people would define a college as a place where one completes the education begun in grade school and high school and becomes more ably fitted to carry out the work of his vocation. This is undoubtedly true, but college may also be defined as a place where one meets people and becomes influenced by them.

Becoming educated, and becoming more ably fitted for future work is not always a matter of studying books. One's environment and the impression that the people with whom one comes in contact give, are as important in influencing one's mental and moral standard as the study of History, Science, Mathematics, etc. This influence may be favorable or unfavorable, but in either case, it will be a very important factor in one's future success or failure.

Since this question is so obviously important, it is wise to choose a college where the environment will prove favorable. In seeking this condition, it is wise for a Catholic to look to a Catholic college, because this church has always sought to hold the standard high in every field, and it has succeeded greatly despite the obvious antagonism of the various other religious sects. Many Catholics have chosen Non-Catholic colleges, and it has been proven by comparing these students with the students in Catholic colleges, that the Catholics are far more advanced in the work of character building than the Non-Catholics.

The life of Cardinal Newman is an excellent example of the teachings in the non-sectarian colleges. He was educated in this type of college, and due to the strict avoidance of Truth in their teachings, he found it very difficult, even after a concentrated study of the many religions, to fully abandon them. However, as is always the case, *Truth* won, and he embraced the Catholic faith—the *true faith*. The teachings in the Catholic colleges are based on *Truth*—the *Truth* which God has spoken, and which cannot be denied.

The question of professors is also of the greatest importance in college life. In the non-sectarian college, a student is simply one among many, and is treated as such, receiving no more attention than the thousands of others. Even if one does seek advice, the young professor, scarcely older than the student himself, is utterly unable to give sound advice or information. In the Catholic colleges, the professors take a genuine interest in every student, their advice is wise and helpful, and they seek to create an atmosphere that will not only aid the students in attaining knowledge in religious and scholastic work, but will also urge them on to lives that will reflect the glory of the Catholic Faith, and eventually emblazon it forever across the whole world in letters of gold.—MARGARET HALLORAN.

PRISONS, MAGAZINES AND COLLEGES

Very Reverend and dear Father:

Some years ago a Prison Chaplain appealed to the readers of your esteemed periodical for Catholic literature, to be distributed among the Catholic inmates. The response was overwhelming. I find myself in need of similar assistance, and beg of you to let me appeal to your Readers, who are always so eager to help.

I have been the Catholic Chaplain of the Wisconsin State Reformatory since 1917. There are at present more than 250 Catholic inmates.

I need good, wholesome literature very badly for them. As I have no funds to purchase such literature, I find myself compelled to appeal to those who have the means.

Unfortunately the Authorities of the institution do not permit any used magazines or papers to be brought into the Reformatory. Magazines and papers must be sent by the publishers. The idea has proved very helpful from a Sanitary point of view, but makes it difficult for me to obtain the literature I need. Yet many of your Readers are financially able to do a little—and their limited effort will supply the need.

I would suggest to those who are willing to help, to send in directly to the publisher the price of one or more subscriptions; or send the money directly to me, with a statement as to how that money is to be used. All magazines are to be addressed to: The Catholic Chaplain, Wisconsin State Reformatory, Green Bay, Wisconsin, Box W. R. Any and every good Catholic paper will be appreciated. I would urge especially the "Sunday Visitor," the "Ave Maria," "Extension Magazine" "The Catholic Citizen," the "Catholic World," The "Lamp," and The "Antidote." Any good Catholic books, new or second hand, will also be greatly appreciated.

Hoping you will print the appeal, and that it may deliver a generous response, I am,

Yours sincerely in Dno,

F. X. Exler, V., Praem., Sh. D.

St. Norbert College, West De Perc, Wis.

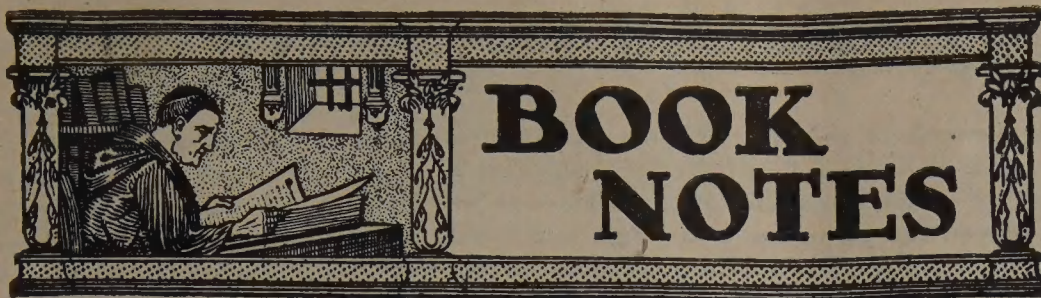
Elmer—Does your wife boss you?

Leroy—I wouldn't put it that way. I also have two daughters, you know. I work under a commission form of government.

Little Charlie—You do look tired, mother.

Mother—So tired, dear, that I can't move a hand.

Charlie—Then I want to tell you that I've eaten some of your strawberry jam, mother.—*Leicester Mercury*.



Mary O'Gorman, by Ruth Irma Lowe. H. L. Kilner Co., Philadelphia, Pa. Price \$1.50.

A nice little story to give a young girl, or, if you like, an older one. The plot, if such we may call it, is laid in a small New England town, and finally, after many trials, Mary achieves happiness.

The Sanity of Catholicism. By Rev. Albert Power, S.J.

The Church in the Crisis of History. By Susan Cunningham, M.A.

Thomas A. Kempis. By Sir Francis R. Cruise.

A Little Sister of the Sacred Heart (Sister Marie Lataste). By Madame Forbes, R.S.C.J.

Custer, The Last of the Cavaliers. By Frazier Hunt, Cosmopolitan Book Corporation, New York.

The Confederates were in position in front of Appomattox Court House. The Third Cavalry Division of the Union Army formed to charge and the troopers were moving down the slope toward the exhausted enemy, when a staff officer rode out from the gray lines with a white towel tied to a stick. A Union general, on the advance line of his troops, galloped forward and with his own hands received the flag of surrender. The general was "Lucky" Custer, a flaxen-curbed boy of twenty-five, then famous for his Civil War victories, but to be remembered for his one defeat twelve years later by Indians. His remarkable career is the subject of the recently published book.

Jesus of Nazareth, Who Was He? The Answer of History and Reason, By J. Godfrey Raupert. Publishers, Marshall Jones & Co., 212 Summer Street, Boston, Mass. Price \$1.50.

The Little book before us is adapted from the writings of the well known and valiant fighter against Spiritism. He has lately gone to his eternal rest.

The first sentence of the Introduction strikes the note of the book, as follows: "It must be clear to all reflecting minds that the future of civilization ultimately depends upon the world's attitude toward the Person of Jesus Christ. What must the verdict of enlightened reason be respecting Him? Was he an exalted but never-

theless purely human being, to whom a later age attributed divine characteristics? Or, was He in truth, the Incarnate Son of God and the divine Redeemer of the human race?"

Hylton's Wife, By Mrs. George Norman. Publishers, Benziger Bros.

This is a very well written story, above the average, and the interest is maintained up to the end. It is a tale of a Catholic woman who, having fallen in love with another man, is seeking an annulment of her marriage.

Ireland's Important and Heroic Part in America's Independence and Development, By Rev. Frank L. Reynolds. John P. Daleiden & Co., 1530 Sedgwick Street, Chicago, Ill. Price \$1.50.

This book is a valuable addition to our Catholic school histories and should be used in conjunction with them, for it contains important events usually not found in the text books. It is very instructive and interesting and, also, invaluable to the writer and lecturer on the subject.

The Seal of Confession, By Reverend Bertrand Kurtscheid, O.F.M., D.D., translated by Rev. F. A. Marks. B. Herder Book Co., St. Louis, Mo. Price \$2.50.

We have a very learned resume of the history of this Sacrament. Twenty-one pages in the front of the book are given solely to the titles of the manuscript sources and printed literature consulted in the production of this study. The fact that it is edited by Arthur Preuss makes certain its value to the Church.

The essay out of which the book has grown, appeared some years ago and was honored by the theological faculty of the University of Freiburg, Germany, with high praise. The war prevented the translation into other languages; the present edition supplies one for English-speaking countries. The book, however, has been brought up to date by the author, who has collected much new material and many new texts, and added the regulations of the present Code of Canon Law.

Homiletic Thoughts and Counsels, By Right Rev. Paul William Von Keppler,

D.D., translated from the German by Rev. Hamilton Macdonald, M.A. B. Herder Book Co., St. Louis, Mo., and London. \$1.25.

This book is splendidly translated and a valuable contribution to the Church's homiletic literature. An excellent gift for young priests and seminarians.

Judaism and Catholicism, By Rosalie Marie Levy. Published by the Author, Box 148, Station D, New York City. Price \$1.10 postpaid.

We owe our apologies to our Readers and to Miss Levy for this belated notice, caused by the continued overflow on our book review shelves.

This little book is very well written and contains much valuable matter. The titles of the chapters are: **God and the Soul, Religion, The Chosen People, The Messiah, The Church of God, Opposition to the Church, The Sacraments of the Church.** The catechism form of question-and-answer will make it especially useful in class work.

More Teens and Twenties, for Girl Readers, By Mary D. Chambers. Magnificat Press, Manchester, N. H. \$1.00.

This is a very edifying and attractive gift for the young girl friend or graduate. It consists of short chapters on subjects very interesting to the maiden of today. There are twelve of these corresponding with the months of the year; that for December is entitled, **Counsels on Christmas Gifts.**

Our Lady Mediatrix of All Graces, By Rev. Raphael V. O'Connell, S.J. John Murphy Co., Baltimore, Md. Price \$1.25.

We are glad to give this brief notice to an interesting little book in honor of our Blessed Mother. We hope that many of our Readers will obtain it to aid in their October devotions. It cannot but strengthen the faith and love of the purchaser.

The World's Debt to the Catholic Church, By James J. Walsh, M.D., Ph.D., Sc.D.

We can never have too many books from the pen and mind of Dr. Walsh. This is not his last book, but is an especially useful one. It should lie on the table of the Catholic apologist; by turning to the Table of Contents he has within his reach, matter on many subjects that tend to become controversial, given the proper (or improper) environments. Some of the chapter titles will explain this, **Music, Education, Feminine Education, Science, Philosophy, Ethics.**

OUR REQUIEM MASS LIST

The following is a list of Deceased Subscribers and Near Relatives whose deaths have been reported to us during the last month. The list is restricted to those who die within the subscription year. For them Collectively a Set of Thirty Masses will be said by a Foreign Missionary Priest. The number Thirty has been chosen because the custom of saying this number of Masses for the repose of a single soul is very ancient, being commonly known by the name of Gregorian Masses. Since these have proven so efficacious for the individual, a set of Thirty Masses said on thirty consecutive days must also prove efficacious, although the number of souls prayed for be many, for the power of the Holy Sacrifice is unlimited:

Mrs. Mary Muller, Mary Koschmider, James O'Neil, Catherine Denehy, Sr. Agnes Marie Chenicek, Lillie Graham, John Graham, Ethel Keegan, William Keegan, Mrs. Catherine McKeough, Edward Ryan, Oswald Kopp, John Mulchrone, William Brannick, William Healy, Anne Healy, Mary Stief, George Reagan, Teresa McGovern, Mrs. Kate McCarthy, Margaret Connors, Mrs. Elsie St. Denis, Helen M. Hughes, Mother Mary Agnes Ryan, Elizabeth Grimes, John Ryan, Mrs. Katherine McAvoy, Thomas Graven, Mrs. John Lidster, Mrs. R. Sachse, Mrs. Anna McKeon, Mrs. Julia Zerbe, Patrick J. McKenna, Thomas F. McGrath, John H. Wathen, Mrs. Elizabeth King, James P. O'Rourke, Sister M. Edward, Mrs. Joseph Regan, Robert J. Farrell, C. Best, Margaret Conlin, Geo. Sinnott, Anne Lavis, Mrs. Chas. Leed, Neil McDonald, Mrs. Rose King, Margaret Higgins, Frederick Higgins, Mary C. Schira, Mr. Kramer, Edward F. Kiloran, Rev. Sister M. Martina, Mrs. Daniel Danneker, Mrs. Mary Agnes Small McKenna, Sr. Mary Robert, O.S.D., Patrick Kelly, C. R. Malina, John Cummings, P. J. Tully, W. W. Sherwood, Martin Cannon, William Leonard, Thomas McKarp, Mrs. Catherine N. Murray, Mrs. Mary McG. Sonnefelt, Bernard Muscher, John Bergen, Mrs. Wilfred Cramer, James E. Towey, Ernest Rinke, Mrs. Mary J. Monaghan, Mrs. Bertha Greenlag, Mrs. Catherine Griffin, Mrs. Michael Knoud, Joseph Maresca, Carl Hoffmann, Augustine B. Albers, Mr. and Mrs. James McEwen, John Smith, Mary Smith, Julia Brindy, Elizabeth Oronkovits, Mary Falk, John Moynagh, John Conroy, Jerry M. Sheehan, John Hoban, Mrs. Bowler, Mary Callahan, M. J. Conrad, Michael Sullivan, James J. Warren, Alphonsus Ready, Mrs. James Foley, Sr. Clare Pauline, P.C., Oswald R. Kopp, Mrs. V. Minikus.

YOUR SUMMER VACATION

A delightful vacation may be spent at the "Gillespie Mansion." For rates and other information address Mr. F. J. Gillespie, Box 266, Pine Bush, Orange County, New York.



Requiescant in Pace

TRUE GREATNESS

"I would ask three questions," said the Prince in a well-known fable. First: "When is man the greatest?"

"When he laughs amid tears; when he suffers and is silent; when he labors although he foresees he will never be paid," said the Wise Man.

"When is woman the greatest?" asked the Prince, in the second place.

"By the cradle of her child; by the couch of the dying; at the feet of God," answered the Wise Man.

"When is God the greatest?" asked the Prince finally.

"There are no degrees in God," said the Wise Man devoutly. "He is always greatest and best."

"Come," said the Prince to his companion. "I have found what I have sought."

IMPORTANT SCHOLARSHIP IN BENGAL WON BY CONVENT SCHOOL GRADUATE

Dacca (Bengal, India).—In the Government Higher Grade Scholarship examination open

to all European girls' schools in Bengal, Northern India, one of the two awards this year was won by the Convent School, Dacca City. The winner is entitled to a State Scholarship for four years. Another girl from the same school secured second place in all Bengal at the School Final Examination last December.

The Convent School for European and Eurasian girls, in Dacca City, is conducted by the Sisters of Our Lady of the Missions, whose motherhouse, originally in France, is now in Hastings, England. It was with a view to securing admission for a larger percentage of native girls into this convent school that the Newab of Dacca, spiritual leader of 6,000,000 Moslems in Eastern Bengal, headed a delegation to the Governor of Bengal last August. The work of the Sisters is held in deservedly high esteem by all classes in Dacca.

Dacca's student population is relatively high.

Vocation to the Religious Life

Boys and Young Men Aspiring to the Priesthood

Do not wait for the Eleventh Hour to strike before making application to enter St. John's College on the Mount of the Atonement next month. If you have a vocation to study for the Priesthood in a Franciscan Religious Order write to Graymoor at once. It takes considerable correspondence before everything is finally settled and the candidate accepted as a student. Indeed, there is no time to lose.

A principal reason for prompt action is the LIMITED NUMBER OF APPLICANTS WHO CAN BE ACCOMMODATED in addition to those already enrolled for Admission. Therefore APPLY IMMEDIATELY. *Poverty is no obstacle.* There are Scholarships for those whose parents are too poor to pay their way.

LAY BROTHER ASPIRANTS

As for Lay Brothers, we have two kinds at Graymoor. Those who take Simple Vows for life, and Tertiary Brothers, who take no vows and are at liberty to return to the world at any time. The latter wear a habit and live under rule, while at the monastery, just like the Lay Brothers under vows. The Tertiary Brothers usually are older men, who enter the Community beyond the canonical age, which is 35. The Lay Brothers constitute a very important and happy part of our Religious Family and as Saint Francis said of Brother Juniper we would like to have a whole forest of them. Lay Brother aspirants may apply for admission to the Congregation of the Friars of the Atonement (Third Order Regular of St. Francis) at any time.

Volunteer For Missionary Service as a Sister of the Atonement

Archbishops and Bishops are calling urgently for MORE Sisters of the Atonement to labor in their Dioceses. Who will recognize in this Call of the Chief Shepherds the Call of Jesus Christ Himself and respond to that Call as did Simon, Andrew, James and John and the Holy women of the Gospel. Those who have ears to hear and the will to harken should write to Rev. Mother Lurana Mary Francis, S.A., Graymoor, Garrison, New York.

Build a Home in Graymoor Village

Graymoor Village is located in the Highlands of the Hudson, Fifty Miles North of New York City. It is bounded on the south by the Mount of the Atonement on the summit of which stands the Monastery Church of the Graymoor Atonement Friars. At the foot of the mountain to the East are the beautiful grounds of the Atonement Sisters.

Graymoor is one and one-half hours ride by train from the Grand Central; two hours by automobile. The railway station at Garrison is three and one-half miles; Peekskill with a population of twenty thousand is five miles to the south. The great New York to Albany Highway passes through the Village wide enough for three automobiles to travel abreast. THE VILLAGE CORPORATION HAS ITS OWN ARCHITECT AND IT RENDERS FINANCIAL ASSISTANCE TO THOSE DESIROUS OF ERECTING A PERMANENT HOME OR A SUMMER BUNGALOW AT GRAYMOOR.

Those interested should communicate with the Secretary of the Village Corporation, Mr. William L. Lally, Beach St. and Troy Ave., Long Beach, N. Y., Telephone Long Beach 2153.

Do Annuity Bonds Prolong Life?

THE GREAT INSURANCE COMPANIES OF AMERICA SAY THEY DO.

Life Statistics, as kept by them prove the Fact.

The REASON given in explanation is that the Annuitant has NO FINANCIAL WORRIES, he is certain of a sufficient income to pass the balance of his days in comfort with the consequent result that his life is prolonged.

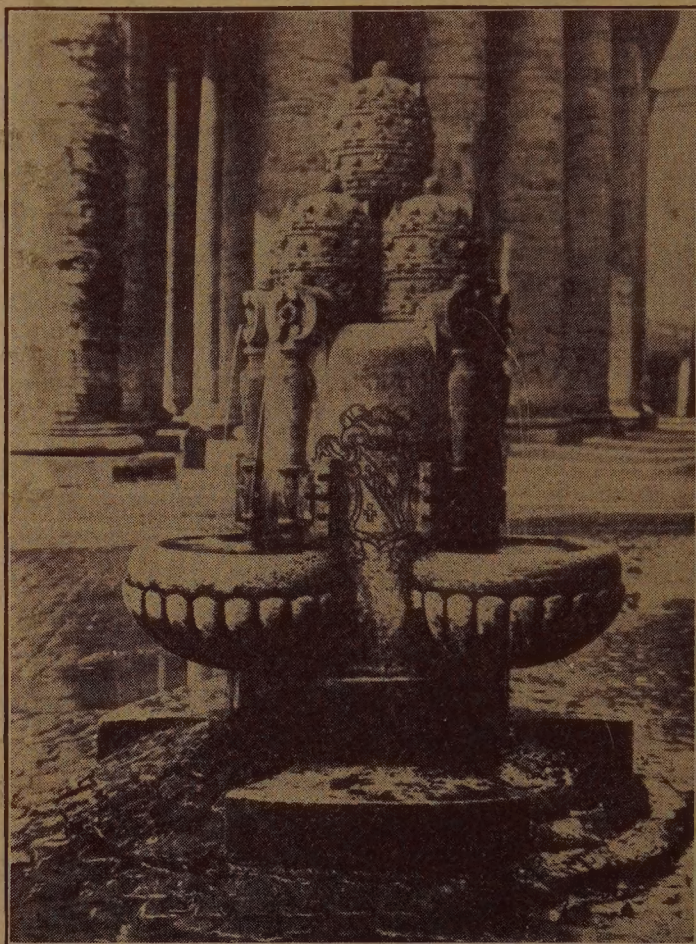
THERE IS YET ANOTHER REASON WHY A ROCK-OF-PETER ANNUITY BOND SHOULD HELP TO PROLONG THE LIFE OF THE ANNUITANT—IT IS A PSYCHOLOGICAL ONE.

When a devout Catholic makes provision through the ROCK-OF-PETER FOUNDATION for his Soul's Well-being after death, HIS CONSCIENCE IS AT EASE; he feels a Deep Satisfaction in the thought that a certain portion of his Life's Savings will henceforth belong to the GREAT KING and be used after his decease for the Salvation of Immortal Souls and the Missionary Conquest of the World for Christ. *A Good Conscience with a Mind At Ease undoubtedly helps to prolong life.*

BE THE CAUSE WHAT IT MAY ROCK-OF-PETER ANNUITANTS ARE ESTABLISHING A FINE RECORD FOR LONGEVITY. They now number 300 ranging in age from below fifty to over eighty and yet since the establishment of the Rock-of-Peter Foundation ONLY FOUR HAVE DIED.

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ROCK-OF-PETER FOUNDATION Graymoor, Garrison, N. Y.

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